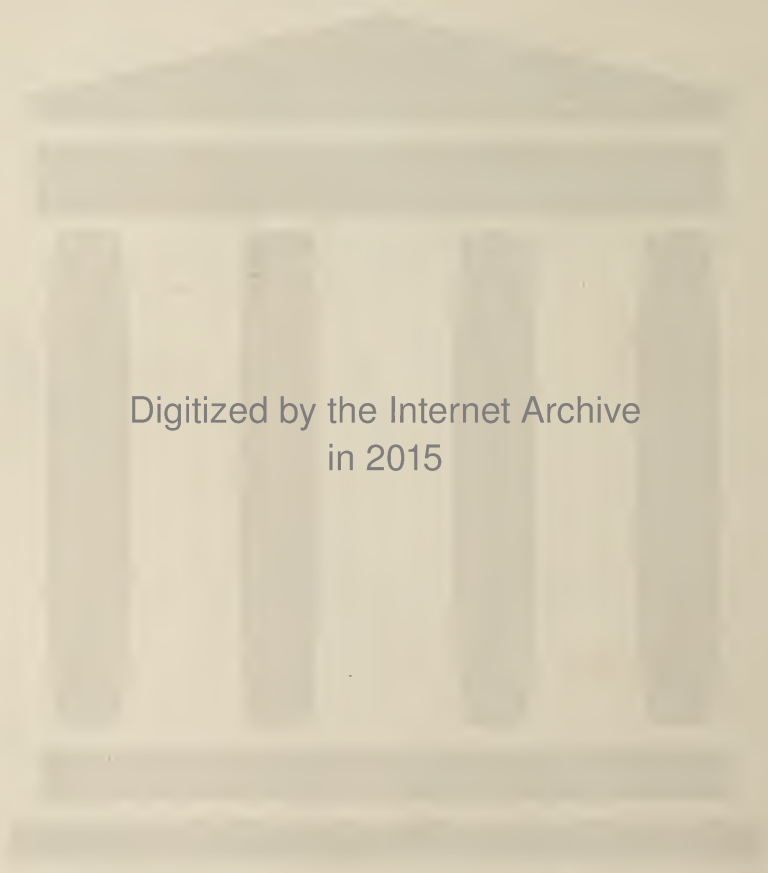






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# Life and Light for Woman.

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A WITCH DOCTOR AT ESIDUMBINI.

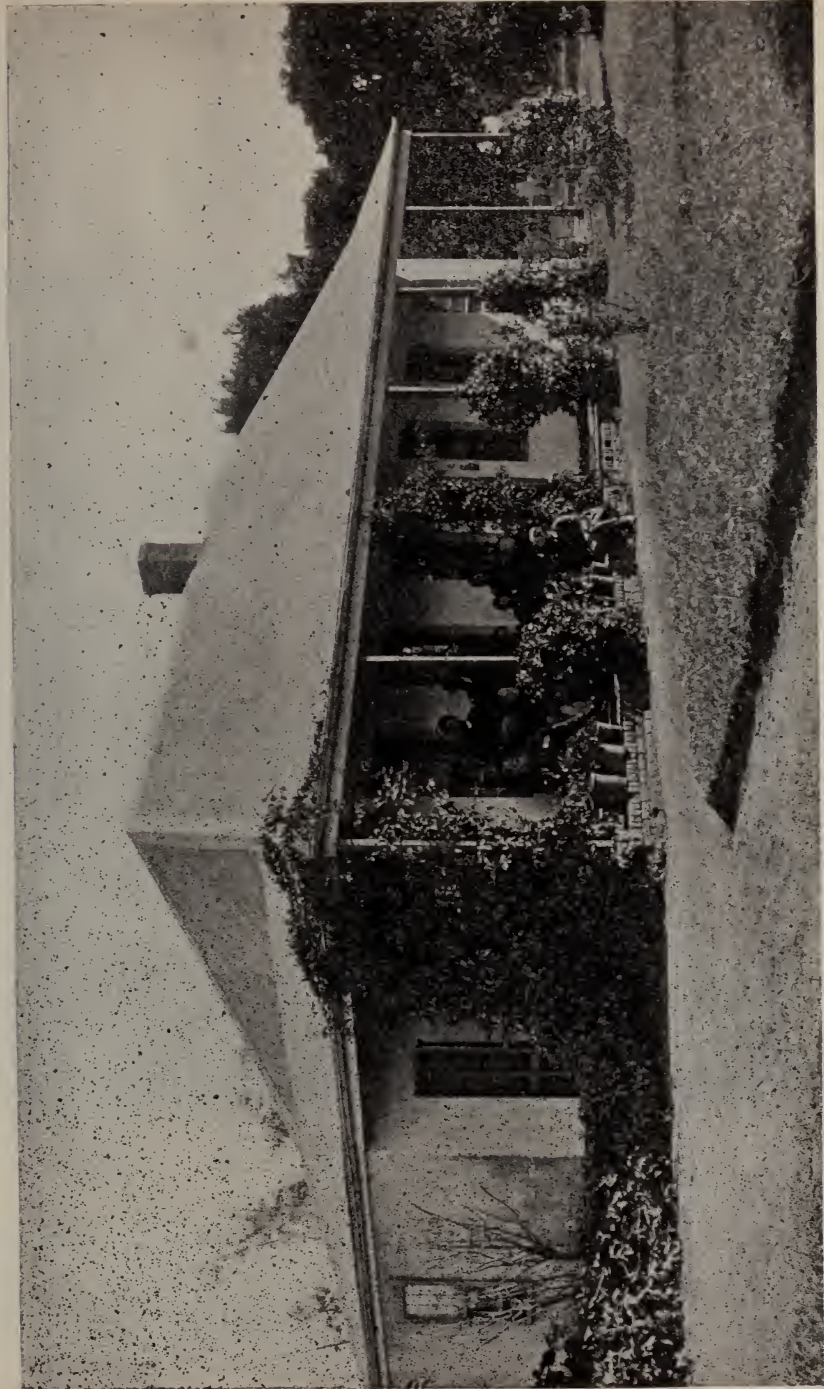
## AFRICA.

HARVEST SHEAVES.—REASONS FOR THANKSGIVING AT  
ESIDUMBINI.

BY MISS GERTRUDE R. HANCE.

THE request for an article on Reasons for Thanksgiving in My Work at Esidumbini, came to me in the same mail with a letter from Rev. Mr. Sivetye, our native pastor there. As I read his letter my heart was filled with thanksgiving thoughts to God for raising up such men from darkest heathenism into the light of his truth; and I said, Surely this is a well-developed ear of the first fruits of that family, the "Ilibo," as the Zulus say. The gratitude that he expressed, the intelligence, the broad interest in the work there, and the finer feelings shown, all attuned to the ripened harmony of God's love in the heart, made me feel that I ought not to refuse the request. All that has been given of toil of body, or mind or money is as naught, if such men and women can be gathered into the feast of the great "Harvest Home."

When God, eight years ago, sent this native pastor to us, we at Esidumbini were in perplexity and great need of help. We were two ladies, alone, far from another missionary, and seven miles from other white people. The field was large and thickly populated; the station and church in innumerable quarrels and backslidings. We had not wished to go there. Our constant prayer had been, "O Lord, let us not go up there unless thou goest with us." After two years this native preacher came to our aid. No one but the Great Reader of the heart can know our thankfulness for his coming. From the first he was a true, helpful, courteous Christian friend. He was born in heathenism, but with the heritage of courtesy. With great difficulty, and after much persecution from his friends, he had obtained an education in our mission. He graduated from both the normal and theological departments. Before he came to Esidumbini he had, for a few years, taught and preached, but was not ordained until four years ago. In the *Herald* of March, 1892, there is an account of his first coming to Esidumbini, his "Installation." There is also an account of his ordination in the *Herald* of November, 1895, in which the Rev. Mr. Ransom says: "Eight churches were called upon for the council at Esidumbini to ordain Umvakwendhulu Sivetye. At the examination his statements as to his religious experience were so full and comprehensive that little more seemed needed. For over an hour and a half he was plied with questions bearing 'on his knowledge and soundness in the faith.' (He frequently quoted passage after



MISSION HOUSE AT ESIDUMBINI.

passage of Scripture to prove a point in question. He had a wonderful memory for Bible truths and for telling where a passage could be found.) As our hands rested upon him who had just witnessed such a good confession his whole frame shook with emotion. A gentle fall of rain at this moment seemed like a visible token of the descent of the Holy Spirit. It was indeed a solemn and blessed service."

I always greatly valued Mr. Sivetye's advice and good judgment when difficult church and station questions came up. He was not only earnest and helpful in the work, but in times of great peril and sickness, when Miss Crocker and I were alone, far from any doctor or white friends, his thoughtful, helpful kindness night and day, as well as the kindness of his wife, can never be forgotten.

Because there are so few missionaries at present in the Zulu Mission he is now alone at Esidumbini. In this letter that I have just received from him he says: "We are in deep trouble because the mission have left us without help. Miss Mellen and Miss Crocker have been sent to other stations to teach in the schools. To be left in this way is a severe trial to me. I cannot see what the mission are thinking of to leave a great field like this at Esidumbini, including Noodsberg, without a white missionary. The work overpowers me. Your place is not filled. We greatly need you, but remember us in prayer. Although absent in the body, yet if in spirit you are here you can still do a great work in this land, for God will hear your prayers."

Before going to Esidumbini we had expected to be lonely there, and were frequently asked by our friends if we were not. I always thought of it as a special gift from God that we were not often lonely. We made the house and grounds as pretty and homelike as we could. We saw the great need of the people and became intensely interested in them. God greatly blessed and broadened the work there until more than half a dozen outstations were included in our parish, besides Noodsberg and its outstations, which was more than ten miles away. Many have been added to the churches. Great care is taken to prepare them for church membership. Even if they are born of Christian parents and have been to school, yet they with all others who profess Christianity and wish to unite with the church are expected to attend a class for Bible instruction once a week, at least, for a year or two before becoming members.

There has been a steady, quiet ingathering each year. Three or four times special services have been held by visitors for a few days. If our pretty little church was overcrowded we would gather under the orange trees near our house. Once we counted, and found that seven hundred



people were present at such a meeting. The heathen people came from far and near. Chiefs over large tribes came from many miles away with numbers of their people. A witch doctor's picture was taken while she was at one of these meetings.\*



UNDER THE ORANGE TREE.

When we first came to Esidumbini we had almost no one on the station who could help us in the schools or about the services. It is not so now. On Saturday the class for preachers meets with the pastor, to prepare the lesson for the next day and to talk over the work, with prayer for guidance and God's blessing upon it. On Sunday a number of these church

\* See page 433.

members go out to the kraals and outstations within eight or ten miles of the church to hold services. They also go out for the Friday prayer meetings, and seem happy and glad to tell to others what they can of the way of salvation. These men have been a great help in the work, but I should like you to know of our faithful Bible woman, Hanna.

She, too, was born in heathenism, and did not even know the language of prayer until she was more than forty years old. She has been a constant comfort to us personally and as a Bible woman. Her faith from the time of her conversion has seemed to be unswerving; and her prayers have again and again strengthened our faith and brought us nearer to God.

If we were sick or in trouble, she was sure to find it out and come to see us. She would not leave until we had prayed together. Once when I was very ill, and the messenger of death seemed near, Hanna came and insisted that she must see me. Softly she entered the room, and kneeling at the foot of the bed prayed a most wonderful prayer of faith. She reminded the Lord of the needs of the people, of the state they were in when we came there, of their gratitude for our coming, of the improvement in the church and on the station, and of his promises. Then she summed it all up, and in substance said: "Seeing this, dear Lord, all in this way, as you must, and knowing how things are at this stage, and how great our need is, you surely will let 'Inkosazana' stay with us a few years longer. I am sure, Lord, you will let her stay for our sakes, even if she wants to go to heaven. You can give her life and health to stay a little longer." When she had finished I motioned her to me, and as I took her hand I told her that her prayer had brought faith and courage to me, and I felt that it would be answered. I lay very helpless and weak, in great pain, with broken ribs and a much-bruised body, which had been trampled upon by a wild and infuriated cow.

Dear Hanna! I have only pleasant and thankful thoughts of her. I wish you could see her in church. You would smile, I am sure, as we were obliged to do sometimes. She is so lame she likes best to sit on a mat near the pulpit. She usually comes in neatly dressed in black, bringing two or three of her grandchildren. Their father was nearly grown when his mother became a Christian. He married a heathen wife, and although he dresses in a civilized way and has his children dress, she still wears her native costume. They come to church sometimes, and we trust will yet both become Christians. He often goes to work in an English town. Once a lady there gave him some old straw bonnets, trimmed with black velvet. For some years these bonnets have done service on the little boy's head as well as on the girl's, when they come to church. They fit best upside down, so they are often



REV. UMVAKWENDHULU SIVETYE AND FAMILY.

worn in that way. When the children get in, Hanna is careful to see that those who are not old enough to sit quietly on a seat are comfortably seated on her mat. Then she gives them an orange or a bit of bread to eat. If they get a little restless, she carefully unfolds from a paper two or three good-sized Christmas cards. She fans herself a little with one, then passes them on to the children. They fan and doze over them, until the smaller ones lie down on the mat and go to sleep.

Hanna is greatly beloved and respected by all the people. For nearly two years she has done much good by going from kraal to kraal holding meetings with the women. On the station, in the church, in business meetings, she is respected as if she were one of the head men,—an unusual thing in that country. Many blessings have come to Esidumbini through her prayers; the prayers of one who had never learned to trust God and pray to him until she was a middle-aged woman. Her husband was an important native man. He gave up his many wives and became a Christian at the same time that Hanna did. He remained earnest and faithful until death, always sorrowing most that he delayed to become a Christian until his children had, mostly, grown up in heathenism.

From my window all summer I have frequently looked out on a field of growing wheat. When it was harvested there was much that yielded well. Still, there were imperfect grains, unlike the seed sown, and stalks that did not lift their heads to be bound in the harvest sheaf. And so as I look back through these years that I have spent in the Zulu Mission since 1870, I remember the drooping heads and the disappointments in regard to those that are not gathered into the "harvest sheaf." I see large places where no seed has been sown, others where the soil is good, yet weary days and nights have been spent in trying to dig out the old roots and briars of sin and superstition, that again and again start up, and must still have some patient care.

Each year I see those fields yielding more and more in spite of the hinderances, which we must not forget. And so to-day my heart sings a Thanksgiving song as I remember the growing grain and the "harvest sheaves," and that God put it into my heart, and helped me to love and work for the Zulus so many years.

A missionary's life is a plodding one, with many things to perplex and discourage that those who have not lived and worked amongst people who are in heathen darkness can scarcely understand. It may be that they ought to hear more of this side of the work. But now, as is usual on Thanksgiving day, I have wished to speak mostly of the happy side. There is not a true missionary, I am sure, who does not often hear a voice in his soul singing songs of thanksgiving and praise.

“ I said, if I might go back again  
 To the very hour and place of my birth,  
 Might have my life whatever I choose,  
 And live it in any part of the earth ;

“ Yea ! I said, if a miracle such as this  
 Could be wrought for me at my bidding, still  
 I would choose to have my part as it is,  
 And let any future come as it will.”

CORBETTSVILLE, N. Y.

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## INDIA.

### THE BOARDING SCHOOL IN BOMBAY.

[From the Annual Report of the Mission.]

#### A PROSPEROUS YEAR.

MR. HUME writes: Aside from the delay and interruption caused for a time by the plague, our High School has had a prosperous year. The Vernacular portion was examined and earned a government grant, which is nearly three times as large as we have hitherto received. The Anglo-Vernacular classes were inspected by the new Educational Inspector for the Central Division, whose report speaks highly of the work done in the school, and ends by saying that “ It is one of the best regulated institutions that I have seen.”

#### INDUSTRIAL CLASSES.

In a city like Bombay, an industrial department to a large school is not as necessary as it is at a small station, for there are facilities in the city for having lads learn various trades in a practical way. It has seemed best, however, the past year, to give some of the scholars an opportunity to learn a trade, by means of which they can hereafter if necessary earn a competent livelihood. The instruction now introduced is out of the usual line, and has been selected because those who become proficient are sure of a good income. We shall make it a rule to have those who are selected for these industries thoroughly taught, and able to do first-class work. The industry selected for the girls is gold and silver embroidery, such as is used for caps, sadi-borders, etc., for which there is a good demand in the market. For the older boys, who are likely to enter upon office work, we have begun a class in shorthand and typewriting. There is a demand for men who are proficient in these branches. Arrangements are in progress for teaching some of the younger boys wood carving.

## A NEW INDUSTRY.

Mrs. Hume writes: For many years the girls have made nice linen, and other embroidered articles for sale, in order to replenish our always empty treasury. This year such work, done entirely out of school hours, brought in over Rs. 100. Retaining the extra amount as a nest egg, the girls made over the above sum to Mr. Hume, that he might purchase enough bed ticking and cocoanut fiber to provide a pillow each for all the famine children, who still sleep on the hard floors. And the girls and boys very willingly pick over and clean the fiber. We have felt that something should be accomplished which would find sale amongst the better classes of Hindus, Mohammedans and Parsis. With this in mind we secured a capable Guzerati woman, who has for three months instructed our oldest girls and the pupil teachers, twice a week, in the gold and silver Indian embroidery, so much in vogue for caps, silk *sadi*-borders, etc.\* Already two orders have been given us by English ladies, who admired the work. Only the best workers are allowed to touch this work, and that always out of school hours.

## THE STORY OF BIBI.

Mrs. Hume writes: One morning in September I was called to the veranda to see a Mohammedan woman, who had called with a very attractive little girl, of about seven years of age. After a greeting she said, "Madam Saheb, I have brought my little daughter to place her in your girls' school!" I was rather surprised at the thought of a Mussulman woman being desirous of doing such a thing, and asked her whether she really meant as a boarder? "Yes," she replied; "I wish her to eat, and to sleep, and to live with your schoolgirls, and to study as they do." I replied, "But our school is Christian, and we teach Christianity above all things to all who attend or enter here." "Yes," she said, "I know that; but you do not make her a Christian! She can study and learn all good things, and be kept from playing on the streets, without becoming a Christian! Let me tell you why I wish her to come to you. When she was a nursing babe, about seven years ago, above the room where I live lived a Christian teacher who used to come to this school, and he said to me many times, give your little girl to our people (the Christians) to train and educate! And he brought me and showed me that house (Bowker Hall) and this place, and said you people would take her. But our people said that you would change her from a Mussulman into a Christian, and they frightened me, because I did not wish her to be turned into a Christian. So I never came. Five years ago the child's father was taken very ill, and from

\* Specimens of this work may be seen at the Woman's Board Rooms for anyone in this country who may wish to send orders.

that day to this he will not live and he does not die! Look at my hair. It has turned gray seeing him lie there, never living nor dying. And this child is playing on the streets, learning no good. I have a shop. I will work diligently and pay Rs. 3 per month, or four, or even five, if you say so. But I wish my child to learn, and to know something. Many of the Mohammedans are having their children taught English and other knowledge! Why should not mine acquire it, too? What must I pay?" "How many children have you?" I asked. "Only this one, Madam Saheb!" "Then you must pay the full fee of Rs. 5 per month," I said. "Very well, I will do it! I have thought about what that teacher said so many times. You would care for my child." "But," I repeated, "you quite understand that she is to be taught and treated as a Christian child. She will have to wear the clothes they wear, to remove the handkerchief from her head, and follow their rules in every way." "Yes," she consented, and removed the purple silk folds at once. "When shall I bring her?" she asked. "Leave her to-day, or as you like. But you must sign a paper to say that you, her mother, place her in the school of your own free will; that you agree to pay Rs. 5 per month while she remains. In which case, you retain control of the child. In case the payment of the fee is not made, the child is mine, and you cannot retain control over her!" "For how many years must I sign her over?" queried she. "For no definite time, but of course I can claim no authority over the child if you pay her fees. What is her name?" "Fatima Bibi," she replied. "But call her Bibi. All the people in our little street call her Bibi, and she is our Bibi." So I agreed, and asked if she was to remain to-day. "No," she said; "Bibi asked me on the way to let her have until to-morrow to get rid of Satan. She says he has been troubling her of late, and she wants to fight with him, and get rid of him before coming. And to-day is Friday, the Mohammedan prayer-day. I cannot leave her now. Let her get rid of Satan; that is best!"

Just then one of our eldest schoolboys appeared. As he understands and speaks Hindustani perfectly, I asked him to come and make things very clear to her. I then said to her: "This young man was a Mohammedan and came to our school. He has become a Christian; let him explain to you." She looked doubtful, and then said to him, "Were you a Mohammedan?" "Yes," he answered; and his correct use of the Urdu in terms of respect, convinced her. "Have you become a Christian?" Again, "Yes, I have most truly!" "How did it ever happen?" He then told her how God's Spirit had led him; how he had studied God's Word, and been led to know and accept of Christ as his Saviour." "H'm! And will they make a Christian of my child, if they take her into the school?" "Her coming into the school cannot make her a Christian;" he said, "it is only

God's Spirit who can do that; but she will be taught Christianity here." "Madam Saheb," she said, "there are only a few days left until the first of the month. I think I should bring her then!" "Very well," I answered. She made a few more remarks, and then little Bibi and her mother left with very gracious salaams. I wondered if it was my last sight of them, but we prayed that Bibi might return.

On the first day of October, Saturday morning, by 10 o'clock, the mother came, bringing little Bibi and her Rs. 5 in advance. With her own hands she removed the little green handkerchief from Bibi's head, and said: "Now take the child and dress her as a Christian! Call her Bibi, and let me come every Saturday to see her! On the last Saturday of each month let me come to take her home for the half day. Then she must put on her own home clothes! She is my only child! Take good care of her." Every Saturday since then the mother comes for a visit. One day she brought some of the most delicious crystallized-shredded sugar I ever saw. She put it in my hand, saying: "With your own hand give Bibi what you think is good for her! And give the rest to the children who play with her." The mother never comes empty handed, and she looks the child all over from head to foot with tenderest care. Once it was a new comb that she brought, another time a box, again a few biscuits. The first time she asked Bibi whether she would like to return home, it quite startled the mother to have her say, "No; I'll come to see you, but I'll stay in the school." "Why?" asked the mother. "My Bai (referring to the older girl who has Bibi in charge) teaches me to worship God night and morning." We ask our readers to pray that Bibi and her mother may in truth be led of God's Spirit to know the truth, and that the Truth may set them free. Such God-given opportunities to reach those who, as a rule, shun all contact with Christians and their teachings, are not to be lightly esteemed.

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## CHINA.

### EXTRACTS FROM ANNUAL REPORTS.

We have selected a few items from the annual reports from China, taking the work not often described in our pages. We regret that we cannot give our readers copious extracts in all their richness.

#### GIRLS' BOARDING SCHOOL AT TIENSIN, NORTH CHINA:

THE report of this work for 1898 closed May 1st, two months before school closed for the summer vacation. The girls kept faithfully to their work, and the two long days of examinations, which they stood with great credit, proved that they had not spent their time in vain.



The new year in the autumn began with twenty-two boarders and three day scholars; this number continued through the winter term. The last half of the year there were twenty-six boarders and five day scholars.

Mrs. Gammon has had the full charge and responsibility of the school as of old, and it has prospered in her hands, and only want of room has put a limit to the number of scholars entered. Mrs. Stanley has assisted in the teaching of foreign branches of study, while Chuan Hsien Sheng has had his usual duties. Another assistant has been added to our staff this year, Seng Kuniang, also called Phœbe. She graduated from the Bridgman School last year, and returned to her early school home to render what help she could; she readily found her place, and has done good and valuable service. We hope to keep her in her present position the coming year, though she is to be married in a few weeks to the teacher of the boys' school, a promising young man, and a graduate of Tung-cho college.

Another of our girls goes to grace a Christian home in Peking. We have already begun again with ten-year-olds to train them up to this "point of departure."

There have been two deaths in the school during the year; the first one not enrolled on the school list, although she belonged to us. Her name was Men Wen Kuie. She had her early training in this school, and was then sent to Peking to continue her studies in the Bridgman School. Last year she was taken ill with every symptom of consumption, and in the early summer she returned to Tientsin hoping that something might be done for her. With rest and care her life was prolonged a few months, but there was no hope of a recovery, and as weakness overcame her she was removed to the hospital near by. Here she had a quiet room to herself and tender care. She lingered for more than a month, fully conscious that her days were numbered. With a quiet mind she bore testimony to God's goodness to her, and expressed her willingness to go to him. She desired that a simple inscription should be engraved on her headstone,—*Wen Kuei*—"A believing handmaiden."

The second case was a younger girl, Chen Wen Sheng, who though a delicate looking child in form and feature, was always at her post, and a bright and diligent scholar. After returning to her home at the New Year's vacation she began to have a serious cough, and other symptoms developed rapidly. It was not long before she had to give up all work and association with her schoolmates and retire to the hospital. Every day her mind was full of plans for work if the Lord spared her life, and one of the first things she would do would be to unbind her feet, and her mother gave her consent.

After a bad night she earnestly desired to be baptized (having been on

probation for some time); her request was granted, and with her schoolmates standing about her bed the rite was administered. Her face shone with joy; she at once seemed easier in body, and with a bright smile called us all by name. Next she must unbind her feet, so shoes and stockings were hastily prepared for her, and a few hours before she died she put them on with her own hands. With a peaceful countenance and a prayer to her Saviour she ended her earthly career, and her soul entered into rest. The death of these two schoolmates cast quite a gloom over the school, and many hearts were moved to serious thoughtfulness.

Our pupils were recruited from the four places, Tientsin, Hsien Hsien, Ching Hai and Hu Chia Ying. Of the whole number there are but six with bound feet. For good work and general deportment the school has a wide reputation, and we could increase our number had we room to bestow them. If we have not done what we could we have done what we have done, and pray from our inmost hearts that God's blessing may be upon it and cause it to bear much fruit in young lives.

#### STATION CLASSES AT TUNG-CHO, NORTH CHINA.

Four station classes have been held in the city; the first in the early autumn for the Bible women and teachers in our little schools, with special reference to preparation for their work during the year. The later classes were largely made up of village women, nearly half of whom had never been in a class before. More than half were not Christians, but were interested in the truth and anxious to learn more of it. There was no special manifestation of the Spirit's power in classes such as we longed to feel, and but few of the women have been received into the church either on probation or by baptism, but we do feel that a real blessing came to many of them during the month of study. In one or two cases when a young woman first joined the class, she was the picture of forlornness both in her utter listlessness and the absolute lack of anything even bordering on joy in her expression; it was a real joy to watch from day to day the gradual waking up of her faculties of heart and mind, and to see her interest in her studies and in those about her growing from day to day. Perhaps as noticeable as any change would be the change in their outward appearance and manner,—smoother hair, cleaner hands and faces, no buttons left unfastened, a quieter tone of voice; little things in themselves, perhaps, but things that mean a great deal after all.

One young woman whose mother was anxious to have her join a class because of her terrible temper, and because she herself had felt the power of

the teaching and life here, gave such evidence of a change of heart that she was received on probation before her return home. Miss Andrews tells what a great joy it is every time she visits that home to hear the mother-in-law's repeated testimony to the younger woman's wonderful change; and her own happy face proves beyond a doubt that she did meet the Lord here and felt his touch of power. There were others also who decided for Christ while here, but the change was less marked. The station class teacher has done her usual faithful work with these women. It is a service that calls for no small amount of patience and love. These graces have been given to her in large measure.

Two country station classes of three weeks' duration each have been held this year; one at P'ing Ku Hsien and one at Yung Li Tien. At the latter place the women provided a part of their food, but as it was the first class ever held at P'ing Ku Hsien everything was provided.

This class was a most interesting one. One woman who had murdered a child of her own in a fit of passion, told of the change that had taken place in her since becoming interested in the truth. Though she has still many sins to overcome, the neighbors testify that there is truly a difference. Another woman bore testimony such as we seldom hear from those just out of heathenism, to her certain knowledge that the Lord had given her a new heart.

In the other class were old women of eighty and young girls of sixteen; some who have been Christians many years and others who have just begun to hear the truth, all living together in the same room. A station class affords splendid opportunities for teaching practical Christianity, as the class proved. A sad quarrel arose, as most quarrels do, out of a very small affair; but as it ended in a victory, it brought home to the women a lesson they might never have learned from the books.

#### PAGODA ANCHORAGE WOMAN'S SCHOOL, FOCHOW MISSION.

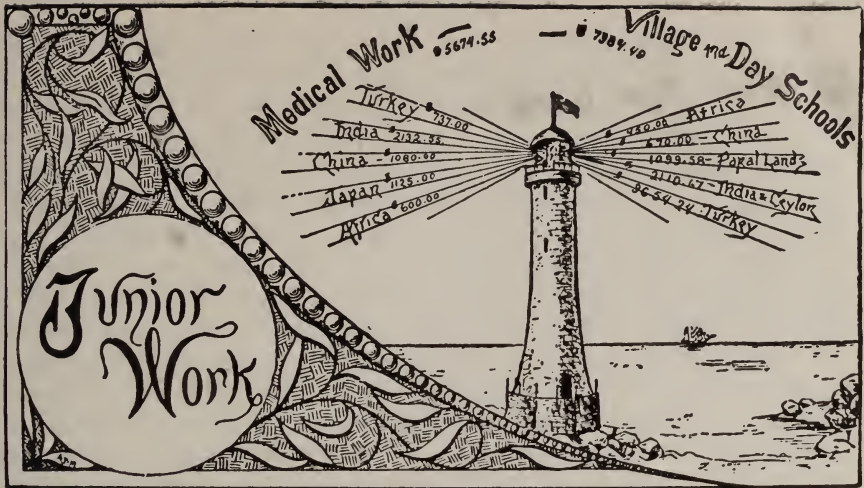
The school opened on March 1st with eight boarders. The house was small, and the teacher, a young widow, a graduate of Miss Woodhull's school, was new to the work. The teaching and studying was almost entirely done in the Romanized system. Faithful work was done by all. After the first month the young widow was transferred to assist in the school at Phœnix Nest, and the wife of the Christian native physician at the Anchorage, a former pupil of the Ponasang School, took her place. It was not an easy matter for the women to come to the school. There was the opposition of friends to meet, and the difficulty of arranging to leave the children, so the very fact of their coming bespoke a good degree of courage

on their part. At the end of the term the examination of work accomplished in little more than three months was very gratifying. Our visitors, composed of the petty officer of the village, several preachers and the neighbors, expressed themselves as much surprised that the women could learn to read and write some in that short time. The women also showed increased knowledge of the truth. During the term the fourth Commandment was especially impressed on their minds by the experience of one of their number. She stayed at home from church because her feet were in the process of unbinding, rendering her unable to walk. One Sunday, when all the rest were away, she found some starch that had been left over from the previous day, such as is used for stiffening the cloth tops of women's shoes. Thinking it would be a pity to throw it away, and having nothing else to do, she went to work and used it up on her own half-finished shoes, then laid them in a drawer. The next day when she went to get the shoes to do a little work on them, she found the rats had "finished up" her shoes for her. Being very hungry their ratships had eaten up or carried away starch, cloth, leather and all, leaving no scraps behind. The woman herself considered this a judgment for working on Sunday. She got more material for another pair, and thought she would try keeping these in the same drawer while being made. But this time the rats kept away, and in due time the shoes were ready to wear. From this time she used the making of these shoes as an illustration for enforcing the teaching, "Remember the Sabbath."

Miss Garretson reports: "Of the ten women in attendance, one has evinced a strong determination to be a Christian. During a married life of twenty-five years, only once, she says, had she and her husband come to a serious disagreement; but when he found she was attending church in the village chapel, and was determined to be a Christian, he sternly forbade her, on penalty of killing her if she disobeyed. She took refuge in the preacher's house, however, until his anger was spent, when he finally consented to let her take her own way. There are other inquirers in the school, but this woman seems to have the root of the matter in her."

*Two Bible Women.*—Mr. Hubbard reports of the one at Diong loh City, "She has done house-to-house work, and looks after women inquirers at the chapel on Sundays and at special meetings during the week."

Of the one at Ku-seu he says: "A large number of women are in attendance, owing to the blessing of God on the labors of the Bible woman. She spent half of each day going to the homes of the people, and half a day in teaching. On Sunday she has a large class of women who are receiving the gospel message, the revelation of faith to faith."



- To give light to them that sit in darkness Luke 1:77 -

## MICRONESIA.

A MICRONESIAN KINDERGARTEN, AT RUK, CAROLINE ISLANDS.

BY MRS. F. M. PRICE.

How beautiful everything was that morning two years ago when "Sail, ho!" rang out on the air, and was caught up by a hundred voices and echoed and re-echoed over that lovely little island.

Our dear Morning Star was coming, and every heart rejoiced. We manned our little schooner boat and rowed merrily away to meet her.

She had dropped her anchor as we drew near, and four ladies stood on her prow looking down. We recognized the captain's wife as one of them, but who were the other three? Could they be for us? The captain's wife called down, "Beulah Logan is on board!" Excitable I just jumped up and clapped my hands and said: "Oh, thank God! thank God!" The others, more sober and staid, looked amen, and smiled their joy.

We were soon on deck greeting the friends and hearing the news from the home land. How proud we were of this slim young girl who had come to cast in her lot with us and help her mother. We did not tarry long, for those who had stayed on shore would be anxiously looking for our return; so with our hands full of home letters, and with Miss Beulah and Miss Wilson of Kusaie, who had come on a visit, we rowed back to land. Miss Olin, who was also a visitor from Kusaie, would come ashore next day.

When we landed, I went on ahead to tell Mrs. Logan of her glad surprise. I leave it to you to imagine what it was to her in her lonely, isolated life to have this daughter come to her. Miss Beulah had not been with us long before she wanted to begin on her work, for she was a trained kindergarten teacher. There was not much room, and she was obliged to wait till she could have the schoolroom at her disposal; but finally it was arranged that she could have the schoolroom from 11 A. M. till half past twelve.

At first the children did not know what it was. Mr. Price told them that Miss Beulah wanted the little ones when the conch blew for the assembling of the day school. The first day they went when the conch blew; the next day some of them were there before breakfast waiting for the kindergarten to open. You see the kindergarten has its attractions for the heathen islander as well as the most polished American. By the third day the day school threatened to be depopulated of the younger children. Who would not rather go to Miss Beulah and be amused than study reading and spelling? Mr. Price had to prohibit the children over a certain age attending the kindergarten, which filled many hearts with sorrow.

I wish you could have seen them, such a set as they were, many of them, scanty clothing, not specially clean what there was of it, but bright, alert and intelligent. The kindergarten rules, clean faces and hands, held good, and a big basin of water, a big cake of soap, a towel and comb were always waiting on the back porch for any luckless scholar who had not made his proper toilet before coming to kindergarten.

One morning Miss Beulah heard cries of rage and pain coming from the region of the wash basin, and went to investigate the matter. She found a little boy in the clutches of an older girl, who had the cake of soap and was rubbing it over his face and eyes in a vigorous manner, and to all his protestations was answering, "You must be clean; you can't go to Miss Beulah's school unless you are clean." Miss Beulah rescued him, and administered the cleaning process in a more gentle manner. She did not like her children—whom she grew to love, as we all do those for whom we work—to have to come to church in their soiled rags which they wore all the week. So she put her wits to work to see what could be done. She wanted a garden on the hill where the girls' school is situated, but the soil is poor. She said to the kindergarten children, "If you will carry enough soil from that hill back of the church for my garden, I will give you a new dress or suit of clothes," as the case might be. So day after day those little tots trudged from one hill to the other with a little can of dirt on their heads, till the garden was completed. Meanwhile the girls in the school were making the dresses, waists and trousers for them when the work should be

completed. If these garments were given to the children to take home, in one week they would be ruined, so Miss Beulah keeps them for them. Sunday morning they file up to the girls' school, doff their rags and don their new dress, wear it proudly all day, forming a bright, happy little circle around the pulpit platform; in the evening, presto! change, and Miss Beulah carefully puts away the new clothes till the next Sunday. There are about forty of them now. Think what it means, these children to be taught as she is teaching them. Coming from homes where they hear nothing but impurity and see nothing but vileness, to come into this pure atmosphere for even so little a time each day, must have its effect on their lives and characters. The success of the first kindergarten in Micronesia is assured.

This work is supported by the school in Buffalo from which Miss Beulah graduated, so costs neither of our Boards anything; and Miss Beulah is to the natives, as well as to us, "our Micronesian sunshine."

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## HELPS FOR LEADERS.

### A WORD TO COMMITTEES.

BY MRS. FRANK H. WIGGIN.

IN appointing committees avoid having too much machinery, but do not fall into the worse error of allowing two or three persons to do all the work.

The interests of a missionary society are fourfold,—spiritual, financial, intellectual and generally helpful. Questions of finance may largely be referred to the treasurer and executive committee, therefore the permanent committees necessary are the executive, the programme, and what for convenience I have called the helpful or outlook committee.

The work of the executive committee is generally so well understood that the duties of the others will be more especially considered here.

The programme committee should be carefully selected, as the spiritual and intellectual character of the meetings depends largely upon it. To have an intelligent knowledge of missions in any land, it is necessary to know something of the political history of the country; the peculiarities of the people; how the work began and grew; the obstacles to be overcome, the medical, educational, or purely evangelistic agencies employed; the location and grades of the mission schools and the names of the missionaries at each point. The committee should plan the year's work systematically and thoroughly, keeping all these points in mind. The study may be by countries, or by comparison of work and methods in different

countries,—noting how and why they vary,—or biographically, or by any definite plan, but the grasp upon the whole should not be lost while the parts are being considered.

Therefore there may well be added to the others a current events committee, to report briefly at each meeting. Let it show the connection between mission work and events in the political and literary worlds, reporting also the latest news from the mission fields. If a new treaty is consummated, show its effect on missionary work. If a tribute is paid to any missionary by the secular press, let this be reported to the society. It might be well, and it certainly would be a surprise to many, if a meeting were devoted occasionally to those missionaries who have been revered and honored in the literary and scientific worlds, but of whom we seldom hear in our meetings save in relation to evangelistic work.

Do not be satisfied with merely studying mission work, but strive to come into personal touch with the workers. There are missionaries in remote centers to whom a bright, cheery letter would be a source of much pleasure, if they were not expected to take of their scant leisure to answer it. The outlook committee, among its many opportunities for usefulness, can see that a certain number of these far-away workers are remembered by different members by sending letters, or magazines containing important articles, or in some way proving to them that they are not forgotten. Again, if a missionary is ill in this country, a box of flowers or note of sympathy would gladden the heart of both giver and recipient. The chairman should have this in charge, and she should also arrange that letters be sent regularly to the missionary toward whose salary or work the auxiliary contributes.

The important work of obtaining new subscribers to LIFE AND LIGHT, and notifying those already on the list as their subscriptions expire, requires to be placed in the hands of one or more responsible persons. In large societies a small committee or one individual should always be in charge of this, but in smaller circles one of the regular officers may add it to her other duties.

Whatever committees may be appointed from time to time, they should always be held responsible for their own work. One word of caution might well be given presidents: Do not appoint committees and then do their work for them.

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“GOD is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work.”



## Scraps from our Work Basket.

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CONTRIBUTIONS FOR THE MONTH. The contributions for the month ending August 18th, show a falling off of \$1,608.52 as compared with the same month last year. A comparison of the statements for the two years, however, show that in 1898 the amount included a memorial gift of \$2,500, which was used for a special object outside the regular work of the Board. Leaving this out of the account, we have a gain of \$891.48. A number of Branches sending contributions in August last year have not done so this year, so we see no cause for discouragement. Leaving out the memorial gift and the two special donations previously mentioned for this year, the gain for the ten months of the year would be \$2,318.67. Let us bear in mind that only two months of our financial year remain. We rejoice greatly over the new missionaries—so long sought and prayed for—who have been appointed this year, but we must be ready for the answers to our prayers, and provide the means to send them properly equipped for their work. After the summer's rest and refreshment let us gird ourselves anew for an earnest, prayerful, persistent effort that our treasury shall be equal to the absolutely necessary demands made upon it. "They that wait upon the Lord shall renew their strength: they shall mount up with wings, as eagles; they shall run, and not be weary; and they shall walk, and not faint."

MISS ROSAMOND ANNE WEBB. *The Female Missionary Intelligencer* for July contains two announcements that will bring real sorrow to all interested in woman's foreign missionary work in this country and in England. One is the death of Miss Rosamond Anne Webb, who for nearly fifty-eight years has been secretary of the Society for Promoting Female Education in the East. During her long service she labored in the capacity of general, associational, financial and editorial secretary, almost equally successful in them all. This oldest of women's foreign missionary societies was organized in 1834, and seven years later she became its secretary, and in all the fifty-eight years that have followed, it has owed much to her methodical habits, strong common sense, unwearied patience and indomitable courage. At the World's Foreign Missionary Conference in London, in 1888, she was the leader in all that pertained to woman's work, and, notwithstanding her nearly four score years, was much interested in the similar conference to be held in New York City next April. Such persistent, untiring, long-continued service is rare in any cause, and the world is the

poorer when it ceases. The other announcement in the *Intelligencer* that comes as a painful surprise, is that the Society has ceased to exist; that the "committee, after much consideration of present circumstances, has decided that the wisest course will be to pass over the work to the larger missionary societies." What the circumstances are that have led to the decision we do not know, but we are sure that the extensive development of women's work through other agencies has owed much to this pioneer of all woman's missionary societies. There is something pathetic in the thought that the earthly life of the aged secretary and the life of the society should close so nearly together.

FAREWELL MEETING. A most notable meeting of missionaries and their friends was held in Pilgrim Hall, Congregational House, on Thursday, September 7th. The occasion was the departure of a large number of missionaries to their fields during the late summer and autumn—sixty-five in all. Eighteen of them were present, all of whom—the veterans of more than forty years' service going "home" to Africa or Turkey to spend their remaining years with their beloved people, and the young ladies in the twenties starting out with bright hopes of the life before them—were equally radiant as they told of their happy anticipations. The only note of sadness was when two mothers spoke of the children to be left behind, but even with them the brave smile on the lips and the braver words belied the tears in the eyes. Altogether it was a most inspiring gathering for those who go and those who stay. With prayer, and praise and promises we send them on their way. May we who stay never fail them in love and sympathy, in the prayers for which they asked so earnestly, and in *adequate support*. The following list represents the missionaries now starting for the foreign field, and the date of the original appointment of each: For Turkey, Rev. and Mrs. James L. Fowle,\* 1878; Rev. and Mrs. L. O. Lee, 1880; Mrs. J. L. Coffing,\* 1857; Miss Charlotte D. Spencer, 1875; Rev. and Mrs. Alexander MacLachlan,† 1890; Miss Harriet G. Powers,† 1875; Miss Mary E. Brewer,\* 1888; Dr. and Mrs. Henry C. Haskell,† 1862; Mrs. Ellen R. Baird,† 1870; Dr. and Mrs. Frederick L. Kingsbury, 1881; Mr. and Mrs. George P. Knapp,\* 1890; Miss Elizabeth F. Barrows,\* Miss Claribel Platt† and Miss Mary E. Kinney,\* who go out for the first time. For China, Rev. and Mrs. E. G. Tewksbury,† 1890; Rev. Joseph E. Walker, 1872; Dr. Edward L. Bliss,\* 1892; Miss Nellie M. Russell, 1890; Dr. Virginia C. Murdock, 1881; Rev. and Mrs. Francis W. Davis, 1889; Miss Jean H. Brown, who goes for the first time. For Japan, Dr. James H.

\* Present at the meeting. † Already gone.

Pettee,\* 1878; Mr. and Mrs. Otis Cary,\* 1878; Mrs. E. S. De Forest, Miss Julia A. E. Gulick,\* 1874; Mr. S. S. White,\* 1890; Miss Eliza Talcott, 1873; Mr. W. W. Curtis, 1877, and Miss Cora F. Keith,\* who goes for the first time. For India, Mr. and Mrs. Richard Winsor, 1870; Mr. Henry Fairbank, 1886; Miss Esther B. Fowler,\* 1893; Dr. Louise H. Grieve and Miss Helen E. Chandler,\* going for the first time. For Ceylon, Mr. and Mrs. Giles G. Brown and Miss Helen I. Root, who go for the first time. For Mexico, Miss M. Lizzie Hammond, 1894. For Spain, Miss M. L. Page, 1892. For Africa, Rev. S. C. Pixley,\* Mrs. Pixley, 1855; Miss Martha H. Pixley, 1889; Rev. and Mrs. T. W. Woodside,† 1888; Miss Helen J. Melville,† 1893, and Dr. Yale D. Massey, who goes out for the first time. To these we add Miss Elizabeth Redfern, who sailed August 24th for temporary service in the American College for Girls in Constantinople.

MOHAMMEDANS UNDER CHRISTIAN RULERS. An article in the *Missionary Review* brings out the fact that fully one-third of the 200,000,000 Mohammedans are under the rule of two Christian queens, Victoria and Wilhelmina. And the writer adds, "Well may Abdul Hamid II. tremble on his tottering throne when two 'infidel women' hold the balance of power in the Mohammedan world."

FROM THE SERMON OF A CHINESE CHRISTIAN. "To-morrow is the Sabbath day,—the day which the true God commanded every one on earth to keep. Now, to-morrow when you get up, you ought not to take down the planks in front of your stores at all. You, none of you, ought to go to work; you ought not to buy or sell anything, but early in the morning you ought to put on your clean clothes and come to church, and spend the whole day in serving Jesus.\* This is the way people do in America. I have not been there, but I have read in the Bible the fourth Commandment, and I have heard that the people in America are followers of Jesus, so I know that they rise Sabbath mornings, they put on their clean clothes and go to church. There is no work done on Sunday in America. The food for the Sabbath there is all prepared on Saturday. There are no trains on the Sabbath in America, no mails are delivered, no buying nor selling, no visiting, no going out for pleasure, for those who love the true God keep his commands. I will tell you a story to show you what I mean. Once a good man built a house with seven rooms in it. One day a poor man who had no house asked to have one room. 'Yes,' said the owner, 'you can have six rooms and pay no rent for them at all if you will only keep one room clean for me.' The man agreed to this. At first he and his family kept the one room very clean; but by degrees they began to use this

\* Present at the meeting. † Already gone.

room as they did the other six, and finally claimed it as their own, declaring that the master of the house had no right to it at all. What kind of people do you consider these?" "Black conscience!" "People with no conscience!" came in answer from all parts of the house. "Then what kind of people are we, when the Heavenly Father gives us six days for our own use, to take in addition the only day he calls his own, and soil it with our own work and talk?"—*The Missionary*.

WIDOWS Miss Bland and her excellent helper, Mrs. Mockerjee, paid a  
IN AGRA. visit to one who may be described as an unusual Hindu widow. Miss Bland writes: "Unlike many widows, she was prettily dressed in colored garments and wearing jewelry, whilst in a corner, seated on the ground and dressed in the usual dirty white of mourning, sat a much older woman, surrounded by two or three others, who seemed to be mourning with her. Upon inquiry I found that this was the young widow's mother; that she was not a widow herself, but was substituting for her daughter. For a whole year she intended to go through the usual ceremonies enjoined on widows, . . . and all for love of her only daughter. It was very striking, such vicarious suffering. Surely the gospel should come home to these women with special power."—*From "The Female Missionary Intelligencer."*

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#### EXTRACTS FROM RECENT LETTERS.

Miss Emily Bissell writes of the school at Ahmednagar:—

IF we had space and means its growth would be something phenomenal, for in all our villages the Christians are awakening not only to the importance of their daughters' learning to read and write, but also to the importance of Christian surroundings and atmosphere.

One of our Christians has entered the Forest (Reserve) Department service, and is stationed in a town far away, where he, with his family, is the only Christian. His children are not allowed to attend the town schools; he is away a great deal on duty; his wife is a nice woman, but with little education. Several years ago he brought his elder daughter, Martha, here, —then only nine years old,—and begged me to take her in, promising to pay a rupee a month for her board. He kept up the payments for nearly two years, then begged off. Now he entreats me to take the next younger girl, a dear child of eight. He receives Rs. 12 a month, and has three children at home; but he promises to pay a rupee a month for the girl until she has finished the third reader. Do you think I am imprudent to undertake the other rupee a month for this child?

Another dear child was brought to me a year ago whose parents are similarly situated. I hardened my heart then, and Mr. Hume took her into the Bombay school. But there are many such cases, and sometimes it does seem wicked to shut the door in their faces and say, "We can do nothing for you." A case was brought to us nearly two years ago of a girl who had been married in early childhood to her (paternal) aunt's son; a match considered most desirable when feasible. The boy is stunted in his growth, and she has far outgrown him in height,—an unbearable indignity,—and he does not want her. The only refuge in all India for such a girl is with the Christians; sent away means illegal marriage to some one else. She must be taken.

Six months ago a woman brought her cousin, a girl of twelve, to me, lame in one foot, father and mother dead, nominally living with an aunt who left her to eke out what living she could begging scraps from door to door. The woman would have taken her to her own home, but her husband would not allow it; "I can't be supporting your relatives," he said. After maturity the girl would have no resource but in an immoral life. I took her reluctantly, and with heavy heart; where would the means come from? But I did take her. During the holidays she went to this cousin, and at the appointed time came back. I was pressed on all sides, and almost wished she would not care to return. But she did return—and her father brought her! Her cousin's story was untrue. The parents were not dead; they were only gone off in search of work, and left the child behind because she was lame, and could neither keep up with them, nor work for or with them. Now times were better, and they had come back. I said to the girl: "Sudon, are you not glad your father has come back? And do you not want to go to him again? Why do you come here now? You have no need to do so since they have returned, have you?" The disappointment on that poor, plain face! The eagerness of the father as he bowed his head at my feet! "Bai, you are her father and her mother, and can do for her what we who only gave her birth cannot do. She has remembered God, and we are content." I wonder if I ought still to have sent her away on the score of expense?

A child of wretchedly poor parents was brought here two years ago, so poor that, though the man to whom she had been married had turned out to be a leper,—of a terrible type, too,—she had been sent to live with him lest she starve at home. The little old face that looked up at me from the spare frame! I couldn't say the word that would send the child back to that living death; I wonder if any of you could have said it?

The carpet-weaving industry has been started here by an English firm.

I am having some forty of the girls learn the business, and hope that before very long, in four or five months, they will be able to earn a part of their own living at least. They are in school three hours, and at the trade three hours a day. They are principally girls who will not learn much in school. They are taught Bible, arithmetic, reading and writing in the vernacular only. I could easily take in a hundred girls and arrange for them to learn this industry and study three hours a day,—if I had the means.

FROM REV. J. F. CLARKE, SAMOKOV, BULGARIA.

*A Tribute to Miss Fraser.*—Miss Fraser reached Philippopolis on Saturday, November 1, 1896. She came for a little to our house, but was too full of work for Armenians to be able to stay. I was captivated by her manner in talking with an Armenian about her proposed work. Fluent, unconscious of self, grasping the situation, prompt in action, then as afterwards self-dependent, she had just the character for the work into which she entered. Monday she took her bearings in Philippopolis; Tuesday she started off at seven in the morning, and Wednesday she was at work in Varna. The Armenian Relief Committee heartily welcomed her. The president gave her the free use of his carriage when needed. She sought to work with them, but they were too slow for her; and as her funds came directly to her from various sources, she had no reason to ask of others how they should be spent, and I am sure the committee were glad not to have the responsibility. I went to see her in Varna, and the morning of my arrival, while I lay on her lounge seasick and dizzy, she concisely told me of her position and work. Later she took me to the place given her by the city, where there were some eight hundred refugees from Turkish atrocities; where, also, she had her office, and sat with three Armenian helpers pushing the work. "I have been giving aid temporarily," she said, "but now I have made out my list of about six thousand, and have the most trusty men verifying their needs, so that I can begin more regular aid." I saw the English consul, Mr. Brophy, who had full confidence in Miss Fraser, and sustained her, as did also the mayor of the city. The former wrote me, after she left the work, that all the success in the relief was due to her "doing the work of a man with more than the capability of a man."

June 9, 1897, while she was closing up the relief work, except what could be left to others, Mrs. Clarke and I again visited Varna, saw the closing up of some work and the carrying on of other branches. Copper and other industrial work started by Mr. Adams, of England, had been left in her charge, and she was quite equal to the care. The number of workers on fancywork must be diminished. There was little sale for it, and she had

herself decided who could be supported in other ways, and read out the names of those dropped. Several wept, for they still were needy, and I saw Miss Fraser with her arm around one of them giving her the sympathy which meant so much at that time. In two other rooms were bright pupils over whom she had placed efficient teachers. So in many ways she sought the best good of those to whom God had sent her. The group of workers about her meant much. It told of organization, efficiency, carefulness and love.

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## Our Work at Home.

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### THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

1 Peter i. 3-9. Reality and anticipation.

IN this letter, and especially in this portion of it, our tested brother Peter gives us a transcript of our own experience. We follow him through the third and fourth verses with ready response. It is blessedly true, we say, and our hearts linger over the words, "reserved in heaven for you." We repeat again the assurance of our ascended Lord, "I go to prepare a place for you," and the preciousness and brightness of it all floods our souls with anticipation. We know that a Power not our own is keeping us sensitive to strivings within, and inclining us to ready and joyful obedience to all commands.

It is in the fifth and sixth verses that we find ourselves responding to the words, "Ye are in heaviness." It is a wonderfully expressive word. As the word satisfaction seems best suited to the spirit's restful enjoyment of peace and joy in the consciousness of being a Heavenly Father's dear child, so heaviness seems to be suited to the condition of less peace and less joy. It is as if we had strayed from home, and a feeling of loneliness was creeping over the spirit. "Where am I?" and "Why is it thus?" being the test questions. It is because we are the children of God that the Holy Spirit searcheth with our spirits to know why this heaviness, and he brings to us some unthought-of dull perception, weak purpose and danger of hurtful decision. What a safe and blessed leader! It is as if the radiance of His indwelling presence had made all clear to us, and we see that the trial of our faith is a precious experience, and we rejoice that it was counted precious faith worth the testing. To walk so closely with the Spirit as to

be sensitive to heaviness, and to be alert to know the cause, brings us into the realization of the eighth verse.

A faith that asks, expects and receives great blessings from a Heavenly Father for one's self and for others; a faith that steps bravely out to attempt great things for God's kingdom; a faith that bears a test of fire, leads one into the reception of that abundant life which comes only from the risen Lord. His great and glorious personality is now a reality.

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

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### THE MISSION OF A YELLOW BAG.

It was a small bag, hardly three by four inches, and, moreover, constructed of such inferior material as cotton surah. This latter fact was indeed a pity, for, as it afterward proved when too late, the kind donor of surah cotton would just as cheerfully have paid for surah silk!

Picture also drawing-strings of yellow baby ribbon, and you have this minute personality before you, properly introduced.

As to its mission,—for of course it had one, as all people and things should have in these philanthropic days,—that is a longer story. It began with an idea. And the idea began where many other ideas teem,—in the brain of the mistress of the Manse.

There was no regularly established thank-offering meeting for the missionary adherents. It was plain there should be one to complete their efforts in the line of meetings. But why not call it a Feast of Ingathering, and why not make use of mite bags instead of mite boxes, receptacles to hang instead of receptacles to stand? The suggestion met with approval, and though it was late in the season, and summer days were drawing nigh, nimble fingers cut, stitched and run in ribbon until there were dozens of these little bags ready for their hanging.

In May and June, before workers and lovers of missions flitted away upon summer outings, these simple messengers were put into two hundred and fifty hands, with personal touch through spoken or written word.

May we linger just here in the story to emphasize a thought. A mite-box or a mite bag is an insignificant instrument with which to carry on the Lord's work. "Childish," some one suggests, unaccustomed to the idea. But it is the "spirit that maketh alive; the letter killeth." A woman might have put two mites into that Temple mite box and together with it remained forever in oblivion. A widow, who had but the day's earnings, used that inanimate thing as a medium for her self-denial and her love to God; hence



her fame, and hence the only importance attaching to her mite-box. Yellow bags are such insignificant, lifeless, childish instruments! Yes, until breathed upon with a noble idea.

Little gifts of love to the Master use the bags as links, and thus lift them into importance.

So prayer accompanied the yellow messengers, and a message which spoke much as follows: "Will you hang me beside your dressing bureau for the next few months and make of me a friend? Let me receive your pennies, nickels and dimes,—those you feel to give in memory of special mercies, those you can spare from some expenditure, any bits gleaned in any way. They shall be used for home or foreign missions, as you say, or if undesignated equally divided between both. Please drop in also a precious message which has come freshly to you from the Scriptures, or name a blessing received, or the method of gathering the pennies. Remember that many others will be using this same little friend, and let the thought of a union in effort be a stimulus and a pleasure."

So the personal touch was given as widely as was possible. A good deacon loaned his horse, carriage and driver three afternoons; the United States Government assisted in some degree; and casual meetings with ladies of the church furnished other opportunities. It was meant that no woman of the church or parish should miss the golden opportunity!

The testimony came afterwards that this distribution was a warm pleasure. New acquaintances were made, little heart revelations came forth, and a tiny thread seemed weaving in and out and round about, binding all together.

Did all receive so matter of fact a thing as a small, yellow, cotton-surah bag, with such sentiments at heart?

Doubtless but few with the same feelings as they who gave them out after planning and prayer. Yet with cheerfulness, with cordiality, with gratitude even for the opportunity; as in the case of one recipient who wrote that she put in her first offering in gratitude that she was not left out! The shut-ins were remembered.

The November Feast of Ingathering was the end of it all—at least of those five months. An unusually large number gathered, and yellow bags were in evidence. About the platform yellow chrysanthemums had been placed by thoughtful, tasteful hands. Two baskets, trimmed with yellow, waited among the flowers until their turn should come. Early in the meeting the two treasurers gathered the bags and retired, with over-flowing baskets, to count up the harvest.

As soon as possible the slips of paper gathered from the bags were sent

in to the leader, and after a paper on "Old Testament Giving" had been heard, and some further thoughts expressed concerning the need of systematic giving now, these slips were read. Such heart-touches gave real warmth to the hour and quickened all hearts. Many slips contained Scripture texts, especially texts of praise and thankfulness. A number stated certain blessings: the deliverance of a daughter from danger in traveling; a good servant; improvement in children at school, with other mercies. One touching incident was of a mistress, who said to her cook one day, "I have a bright silver quarter in my purse with which I did mean to buy fruit; but I shall put it in my yellow bag as a thank offering for you, because you do so well and enable me to work in other ways." The cook was astonished and pleased. The next time she came from her room she appeared with something in her hand. "I have a new silver quarter, too, and I should like to put it in your bag for the same reason!"

Pennies in one bag were gathered by charging a cent for every slang word used by the family, and by self-denial in carriage-hire.

It was a joyful surprise when the treasurers announced the counted offering,—a sum which averaged more than a dollar for each bag.

Is it strange that the bag idea is in operation a second time!

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#### OUR BOOK TABLE.

*Pilkington of Uganda.* By Charles F. Harford-Battersby, M.A., M.D., Principal of Livingstone College. With introductory chapters by A. T. Pierson, D.D., and J. H. Shrine, M.A. Published by F. H. Revell Co. Pp. 316.

The title of this memoir at once suggests "Mackay of Uganda," and it is meant as a sequel, and the title has been adopted to connect the two volumes.

A highly intellectual, intensely spiritual equipment gazes at us from the frank, clear eyes of the young face of Uganda's hero and martyr. George Pilkington was only thirty-two and a half years old when he was shot down in the effort to quell the "second mutiny."

Dr. Pierson, who writes the Introduction to the American edition, says that Pilkington's "seven years in the field had shown him to be one of the most efficient workers ever in Africa, and especially gifted as a translator of the Word of God." He believed that Africa is to be ultimately evangelized by Africans, and that the office of missionaries from America and Europe is to raise up a native church with trained native teachers.

In reading this record of a heroic, consecrated life, one is charmed by the

attractive personality of this young man who plays football and rides his bicycle in Africa, and writes sympathetic letters to his parents like the "loving son" he always signs himself, and electrifies audiences in England in 1895 by his account of the dealings of God with the Uganda Mission.

*The Missionary Manual: A Handbook of Methods for Missionary Work in Young People's Societies.* By Amos R. Wells. Published by the United Society of Christian Endeavor. Pp. 134.

A compact little volume, bristling from cover to cover with helpful suggestions. In the brief Preface Mr. Wells says that "at least half of the plans here set forth have been tried and proved by large numbers of societies all over the world," but the other half are "original plans which have not before been published." The trouble with many of our adult missionary meetings is that the leader lacks inventiveness and falls into ruts, always following old methods, until the meeting is not only voted dull and prosy by bright, young, restless, half-interested creatures, but it really is dull, and only the conscientious, older members will stand by it. There is no leader, however ingenious in ways or means, but will feel a personal indebtedness to Mr. Wells for his admirable Handbook of Methods.

*Among India's Students.* By Robert P. Wilder, M.A. Published by F. H. Revell Co. Pp. 81.

Mr. Wilder states in his prefatory note that he has "been urged for several months to publish this little book as a testimony to the importance and difficulty of reaching India's educated classes, who are the ones best able to help or hinder the evangelization of that great empire." Mr. Wilder speaks of the way India affects different individuals. "To the student, India represents a wealth of philology and a maze of philosophical systems. To the statesman, India is a nerve center of the world. . . . To the statistician, India means one fifth of the inhabitants of the globe. . . . To the ethnologist, India means thirteen races. . . . But to the Christian, India is the court guarded by 'the strong man, fully armed.'

Mr. Wilder would advise the worker among the students to employ personal interviews to win this highly intellectual class to Christ, and he thinks most can be accomplished by "a simple and direct presentation of the life and teachings of Jesus."

Some encouraging facts are mentioned. "The first Indian lady graduates in arts, medicine and law were Christians. In the Madras Presidency, where Christians are one in forty of the population, one out of every twelve college graduates is a Christian. It is estimated that out of every six converts in India one comes from a higher caste or class."

The book is largely made up of reports of personal interviews to illustrate Mr. Wilder's assertion that this is the best way.

## BOOKS RECEIVED.

*Kesa and Saijiro: Lights and Shades of Life in Japan.* By Mrs. J. D. Carrothers. Published by the American Tract Society. Illustrated.

*Roger's Travels: Scenes and Incidents Connected with the Journey of Two Boys in Foreign Lands.* By E. Payson Hammond. Published by F. H. Revell Co.

*Some of New York's "400." A Prize Story Written on the Cruelties of Fashion.* Published by the American Humane Education Society.

## SIDE LIGHTS FROM PERIODICALS.

It is well worth while to read carefully Dr. Fairbairn's discriminating paper upon "Race and Religion in India," *Contemporary Review*, August. By this it is apparent that native religions, as religions, have no hold upon the educated Hindu. As philosophies only they are intrenched in the intellect. Temples and priests are in contempt with such.

Quite in contrast with the style of Dr. Fairbairn's lengthy discussion are the simple, plain, pathetic statements and appeals from a Chinaman's pen in the same number. Kang Yen Wei writes upon "The Reform of China" out of a sore experience.

Further articles upon China, in September issues, are: "*Ex Oriente Lux; A Reply*," by Archibald Little, *North American Review*; "Cruising up the Yangtze," by Eliza Ruhamah Scidmore, *Century*; "Behind the Pink Walls of the Forbidden City," by "Cathay," *Harper's Monthly*; "Cotton Spinning in Shanghai," by Chas. Denby, Jr., *Forum*; also an editorial in the *Outlook* of September 2d, upon Chino-American Commerce. In the same number of the *Outlook* appears a paragraph explaining the lately passed law in Japan regarding religious liberty.

*Chautauquan*, September, "Bulgarian Cities," illustrated, by Celia R. Ladd.

*Forum*, September, "Indian Famines," by W. H. Rattigan.

In the same, "Recent Events in the Transvaal," by Thomas R. Dodd.

M. L. D.

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 ANNUAL MEETING.

THE thirty-second Annual Meeting of the Woman's Board of Missions will be held in Plymouth Congregational Church, Syracuse, N. Y., on Wednesday and Thursday, November 1 and 2, 1899. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the same church on Tuesday, October 31st.

The ladies of Syracuse will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before October 1st, to Mrs. J. F. Draime, 400 University Avenue, Syracuse, N. Y., Chairman of the Committee on Hospitality. For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting the committee be promptly notified.

It is expected that the exercises of the meeting will have reference to the close of the century, work done in the past and plans for the future, and will be of especial interest.

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### TOPICS FOR AUXILIARY MEETINGS.

*October.*—Medical Work of the Board. See LIFE AND LIGHT for September.

*November.*—Thank-offering Meetings.

*December.*—Conditions in the Non-Christian World in 1800.

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#### 1900.

*January.*—Triumphs of Christianity in One Hundred Years.

*February.*—Old and New Japan.

*March.*—The Awakening of China.

*April.*—What a Century has Wrought for Woman in India.

*May.*—Mission Work Through Christian Literature.

*June.*—A Century in the Turkish Empire.

*July.*—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.

*August.*—Evangelistic Work of the Woman's Board in the Central and Eastern Turkey Missions.

*September.*—The Transformation of the Sandwich Islands.

*October.*—From Darkness to Dawn in Africa.

*November.*—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

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### THANK-OFFERING MEETINGS.

#### TOPIC FOR NOVEMBER.

FOR this meeting we recommend the following programme: 1. Singing, Doxology. 2. Prayer for a spirit of praise and thanksgiving in the meeting. Bible reading, For What Should We Praise God? 1 Peter ii. 9, 1. c.; Psalms cxxxviii. 2, 3; Ephesians i. 3; Psalms civ. 24, 14-19; Psalms lxviii. 19; 2 Corinthians ix. 15. How Should We Praise God? Psalms ix. 1, lxix. 30, xcvi. 8. What Should Accompany Praise? Psalms xxxv. 18; 2 Chronicles xxix. 31; Deuteronomy xvi. 10. In What Spirit Should Praise and Offerings be Given? Ephesians v. 20; 2 Samuel xxiv. 24, m. c.; 1 Chronicles xxix. 14-16; Psalms cxvi. 12, 17-19. 3. Singing, "Let

us with a joyful mind," sung by two groups of ladies, one singing the first two lines, the other the refrain in the last two lines of the stanzas. Reading, A Cup of Thanksgiving. 4. Brief or sentence prayers of thanksgiving for answered prayers and personal blessings; for our Christian homes and religious privileges; for the triumphs of the gospel in non-Christian lands; for the assured hopes for the future of the followers of Christ all over the world. 5. Reasons for thanksgiving in our own Board work as shown in articles in the August numbers of LIFE AND LIGHT and *Missionary Herald*. 6. Reading of leaflet, The History of a Day. 7. Prayer of consecration. 8. Singing, "Take my life, and let it be." Offerings. Doxology.

The leaflets and printed invitations may be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

## WOMAN'S BOARD OF MISSIONS.

Receipts from July 18, 1899, to August 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Castine</i> .—Desert Palm Soc.,	25 00	
<i>Eastern Maine Branch</i> .—		
Treas. Orland, Miss Hannah T. Buck,		
10, C. E. Soc., 1; Brownville, 5; Houlton,		
Mrs. George B. Page, 10,	26 00	
<i>Western Maine Branch</i> .—Mrs. C. C. Chap-		
man, Treas. Bridgton, 10; No. Ber-		
wick, Mrs. Ellen F. Hobbs, 5,	15 00	
Total,	66 00	
NEW HAMPSHIRE.		
<i>New Hampshire Branch</i> .—Mrs. Allen L.		
French, Treas. Alstead Centre, Ladies'		
Circle, 3; Auburn, Cong. Ch., C. E. Soc.,		
2.50; Centre Harbor, Aux., 4.83; Chester,		
Aux., 20, M. C., 5; Dunbarton, Aux., 15;		
Exeter, Aux., 48; Farmington, Aux. (of		
wh. 25 const. L. M. Miss Mary Emma		
Barker), 26.01; Hampton, Aux., 50;		
Hanover, Aux., 26.50; Henniker, Cong.		
Ch. and Soc., 10; Keene, First Ch.,		
Aux., const. L. M's Mrs. Sophia C.		
Pierce, Mrs. S. Allen Gerould, 60, Sec-		
ond Ch., Jr. C. E. Soc., 8; Kensington,		
Aux., 5; Lebanon, Aux., 37.20; Man-		
chester, So. Main St. Ch., Aux., 33.82;		
Juvenile Miss. Soc., 9; Merrimack,		
Aux., 22; Milford, Aux., 83; Mont Ver-		
non, Cong. Ch., 17.25; Nashua, Aux.,		
39.55, First Cong. Ch., C. E. Soc., 10;		
North Hampton, Aux., 27.35; Orford,		
Aux., 27; Pembroke, Aux., 4.25; Pier-		
mont, Aux., 7.50; Portsmouth, Rogers		
M. C., 40; Stratham, Aux., 17.50; Tam-		
worth, Three Ladies, 1; West Lebanon,	665 76	
Aux., 15.50,		
Total,	665 76	
LEGACIES.		
<i>Francetown</i> .—Legacy Jennie M. Brad-		
ford, S. D. Downes, Exr.,	200 00	
<i>Keene</i> .—Legacy Miss Emily Robinson,	139 77	
VERMONT.		
<i>Vermont Branch</i> .—Mrs. T. M. Howard,		
Treas. Bannington, 1; Bradford, C. E.		
Soc., 5, Prim. Class, S. S., 50 cts.; Brat-		
tleboro, Ladies' Asso., E. C. A. D., 20, K.		
D., 25 cts.; Burke, East, K. D., 2; Bur-		
lington, Aux., 132, Cradle Roll, 12.50, K.		
D., 5; Charlotte, Miss M. E. Wing, 1;		
Enosburg, C. E. Soc., 5; Fairlee, C. E.		
Soc., 3; Franklin, Aux., 3.50, Jr. C. E.		
Soc., 2; Franklin Co., 3.55; Pittsford,		
Aux., 50; Post Mills, Miss Rosette Gil-		
lette, 5; Richmond, K. D., 1; St. Johns-		
bury, East, C. E. Soc., 5; St. Johnsbury,		
No. Ch. (of wh. 25 by "H.," const. L. M.		
Miss Martha E. Goodwin), 56.12, So. Ch.,		
31.10; Swanton, Aux., 3, C. E. Soc., 2,		
Jr. C. E. Soc., 2; Oklahoma, K. D., 1;		
Wallington, E. C. A. D., 2.33; Wilder,		
Aux., 6; Williston, K. D., 2; Winooski,		
S. S., 1.10; Woodstock (of wh. 50 const.		
L. M's Mrs. H. M. Bruce, Mrs. Sidney		
J. Davis), 65,	428 95	
Total,	428 95	
MASSACHUSETTS.		
<i>Andover and Woburn Branch</i> .—Mrs.		
G. W. Dinsmore, Treas. Billerica,		
Aux., 18; Lawrence, Trin. Ch., Aux.,		
35.70; Lexington, Aux. (of wh. 25 const.		
L. M. Mrs. Susan Adams), 45.25; Win-		
chester, Mission Union, 25,	123 95	
<i>Barnstable Branch</i> .—Miss Amelia Snow,		
Treas. Hatchville, Aux., 3.25; Orleans,		
Aux., 10,	13 25	
<i>Boston</i> .—E. I. S.,	20 00	
<i>Bradford</i> .—A Friend of Missions,	10 00	
<i>Falmouth</i> .—Mrs. C. A. Perry, †	30 00	
<i>Franklin Co. Branch</i> .—Miss Lucy A. Spar-		
hawk, Treas. Ashfield, Aux., 36; Mont-		
tague, Ladies, 3.10,	39 10	
<i>Hampshire Co. Branch</i> .—Miss Harriet J.		
Kneeland, Treas. Amherst, Second Ch.,		
Aux., 10; Granby, Aux., 4; Hadley,		
Aux., 20.05; Northampton, Smith Col-		
lege, 45; Williamsburg, Aux., 14,	93 05	
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow,		
Treas. South Framingham, Aux., 72.25;		
Wellesley, Aux., 1,	73 25	
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah		
B. Tirrell, Treas. Brockton, Porter Ch.,		
Cradle Roll, 10.83; Danover, Aux., 6.50;		
Plympton, Aux., 8.50, Cheerful Work-		
ers, 2.55; South Duxbury, 5; South		
Weymouth, Old So. Ch., Aux., 2.90,	36 28	

*No. Middlesex Branch.*—Miss Julia S. Couant, Treas. Boxboro, Woman's Miss. Soc., 13, C. E. Soc., 10, Cradle Roll, 1; Concord, Mary Shepard Watchers, 5. Less expenses, 65 cts.,

28 35

*Suffolk Branch.*—Miss Myra B. Child, Treas. Auburndale, Aux., 34.55, S. S., 20; Boston, Mrs. L. T. Prescott, 5; Brighton, Aux., 74; Dorchester, Miss Martha L. Richardson, 25; Foxboro, Aux., 41; Hyde Park, Clarendon Hills, Ladies' Aid Soc., 5, Jr. C. E. Soc., 1; Needham, Aux. (of wh. 9 C. E. Soc.), 20; Roxbury, Eliot Ch., Aux., 30; Somerville, Highland Ch., Women Workers, 5, Cradle Roll, 4.22; West Roxbury, Cradle Roll, 11.58,

276 35

*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Barre, Aux. (of wh. 50 const. L. M's Miss Marion E. Whitcomb, Miss Edith B. Woods), 50.25; Fisherville, Jr. C. E. Soc., 10; North Grafton, Aux., 16.50; Lancaster, Y. L. Miss. Soc., 30; Southbridge, Aux., 8.89; Ware, Aux., with prev. contri. const. L. M's Mrs. A. Barlow, Mrs. C. E. Blood, Mrs. J. Bell, Mrs. I. Merriam, Mrs. M. Harwood, Mrs. D. S. Kennedy, Mrs. H. O. Robinson, Miss S. R. Sage, Miss M. Leonard, Miss A. Leonard; Warren, Aux., 16; Webster, Cong. Ch., C. E. Soc., 6.27; West Boylston, Aux., 40.46; Whitinsville, E. C. A. D., 17.35, Aux., 765.40; Worcester, Piedmont Ch., Aux., 90, C. E. Soc., 11.62; Pilgrim Ch., C. E. Soc., 9.90,

1,072 64

Total, 1,816 22

## LEGACIES.

*Belchertown.*—Legacy Sarah C. Alden, Miss Harriet E. A'den, Exx.,

193 46

*Worcester.*—Legacy Joanna Bliss, Samuel A. Pratt, Exr.,

500 00

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Danielson, Aux., 19.66; Greeneville, S. S., 7.50; Hampton, Aux., 10.65; Montville, C. E. Soc., 5; New London, First Ch., Aux., 32.37; Norwich, Broadway Ch., Cradle Roll, 1, Park Ch., Aux., 35 cts.; Westford, Y. L. M. B., 7.75; Windham, Aux., 20,

104 28

*Hartford.*—F. M. Smith,

5 00

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Berlin, Cradle Roll, 5; East Windsor, Cradle Roll, 7.25; Glastonbury, Aux., 14.10; Hartford, First Ch., Aux., by Mrs. E. A. Smith, 50, Park Ch., Aux., 1.50; Kensington, Dau. of Cov., 10; Newington, Y. L. Soc., 22; New Britain, First Ch., Aux., 25; Poquonock, Cheerful Givers M. C., 25; Rockville, Aux., 40; Suffield, L. F. M. Soc., 12.50; Tolland, Aux., 24; Windsor Locks, Aux., 75,

311 35

*New Haven Branch.*—Miss Julia Twining, Treas. Adana, Aux., 1.20; Bathany, Aux., 5; Branford, Aux., 7.45; Bridgeport, Olivet Ch., Cradle Roll, 4, Park St. Ch., Cradle Roll, 10, Bridgeport, Union, 21.76; Danbury, First Ch., Cradle Roll, 13; Durham, Aux., 2; East Haven, Cradle Roll, 2.50; Greenwich, S. S., 24; Haddam, Aux., 75 cts.; Harwinton, Aux., 6.75; Higganum, 2.20; Ivoryton,

Cradle Roll, 1; Kent, Cradle Roll, 1; Litchfield, Y. L., 4; Meriden, First Ch., Aux., 15; Middle Haddam, Aux., 3; Middletown, First Ch., Aux., 6.70, So. Ch., Aux., 5.75; Millington, Aux., 9; New Haven, Centre Ch., Y. L., 5, Ch. of the Redeemer, Y. L., 15.76, Prim. S. S., 10, Davenport Ch., Cradle Roll, 5, Dixwell Ave. Ch., Aux., 10, English Hall, Cradle Roll, 1, Grand Ave. First Ch., Cradle Roll, 10.25, Plymouth Ch., Cradle Roll, 20, United Ch., Aux., 7.64; New Preston Hill, Aux., 3; Newtown, Aux., 5.65; Norfolk Y. L., 10; North Madison, Aux., 75 cts.; Norwalk, Aux., 1.10; Plymouth, Aux., 4; Portland, Aux., 1.50; Prospect, Aux., 3; Ridgebury, Aux., 2.50; Roxbury, Aux., 10; Saybrook, Aux., 3.65; Sharon, Aux., 5, Cradle Roll, 2.45; Torrington, Third Ch., Aux., 50; Trumbull, Aux., 7; Watertown, Aux., 10; Westport, Aux., 6; Wilton, Aux., 2; Winsted, Second Ch., Aux. (of wh. 50 const. L. M's Mrs. Eva B. Jones, Mrs. Mary B. Mix), 82.14; Collection at Annual Meeting, 110.99,

551 44

Total, 972 07

## NEW YORK.

*Long Island.*—*Yaphank.*—Mrs. Jennie N. Whitbeck,

5 00

*New York State Branch.*—Mrs. F. M. Turner, Acting Treas. Elmira, W. M. Soc., 50; Fairport, Aux., 20; Ithaca, S. S., 32.92; Orient, W. M. Soc., 12; Owego, Aux., Mrs. E. B. Clark, 2.50,

117 42

Total, 122 42

## LEGACY.

*Perry.*—Legacy Sarah C. Alton, L. A. Hayward, Exr.,

15 00

## IOWA.

*Goldfields.*—Miss Philbrook,

1 00

Total, 1 00

## WASHINGTON.

*Bellevue.*—Miss Sara S. Williams, Miss A. Frances Nichols,

1 00

Total, 1 00

## BULGARIA.

*Samokov.*—Girls' Boarding School, C. E. Soc.,

23 85

Total, 23 85

## TURKEY.

*Adabazar.*—C. E. Soc., 10; Aintab, Women of Kessab and others, 32.65; Girls in Seminary, 3.25,

45 90

Total, 45 90

General Funds, 3,811 25  
 for Special Objects, 331 92  
 Variety Account, 9 40  
 Legacies, 1,048 23

Total, \$5,200 80



*President.*

MRS. H. E. JEWETT,  
Berkeley, Cal.

*Treasurer.*

MISS BESSIE B. MERRIAM,  
1418 Franklin Street, Oakland, Cal.

*Home Secretaries.*

MRS. W. J. WILCOX,  
461 East 14th Street, Oakland, Cal.

MRS. C. B. BRADLEY,  
2639 Durant Avenue, Berkeley, Cal.

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CHINA.

LETTER FROM DR. W. L. HALL, OF THE SHANSI MISSION.

MY DEAR MRS. FARNAM: I will try to tell you something of our experience since we left our home in the interior of China.

It was a sad day for all of us—that last day of October—when we turned our faces from the home where we had spent, by far, the happiest years of our lives. Our hearts were full of love for the men and women around us. Many, many times during the dark days of uncertainty had we asked, if it was His will, that we might be allowed to remain in China. We asked no greater happiness; our heads, our hands and our hearts were full of plans to help the people who had grown to depend on us so much. But it could not be. We were to leave the work “for a time” that I, strong man that I had always been, might recover the strength and health that had gone from me as a result of my constant effort to allay the suffering of our people.

Up to that time I had not even felt the need of a vacation, so winter and summer, day and night, early and late, I saw and treated all who came for help. During that last year I saw five thousand five hundred patients, and with my own hands prepared the medicines, bandages, dressings, etc., for more than five thousand of them. And we had, during the same period, more than four hundred patients in the hospital. These remained with us from ten days to three months each. Our motto was, “To every patient a word for Christ;” and they who entered the hospital were taught daily as long as they remained. I saw these patients from two to six times daily. The funds at our command were not enough for the most common needs. By far the hardest part of the work was the planning to make the medicines we had do the most possible service.

We traveled on mules for twelve days. Our daily average was about



thirty miles. Our litters were lifted onto the mules in the morning, down at noon, up again, and then down at night. Mrs. Hall carried one of the babies in her litter and I the other. Carl and Lena rode in a mat litter or on a pony. For nearly a week our route lay over the mountains. Some thousands of years of constant use has made the famous "great road of China" something that must be seen to be appreciated. The stone roadway is cut and worn, until in places the only evidence of a route is the continuous lines of people, coming and going. Viewed from some mountain top the two lines resemble nothing so much as two rows of ants, going on and on, to be lost at last in a hole or gorge in the mountains. The inns are miserable places. Our litters were packed with food, and clothing and bedding; all were taken out at night and packed in again in the morning. Often we would stop at nine or ten o'clock at night,—so tired and sleepy that we would fall down anywhere on our piles of baggage, and sleep until morning. At times I was so weak I had to be lifted in and out of the litter.

The burden of work fell on Mrs. Hall. One day Carl left off his sun hat while riding his pony. The heat made him ill. At night he had a raging headache, with high fever, and we were up with him all night. Two days later Lena had a severe attack of tonsillitis. Then one night Lois woke us with the characteristic cough of croup. We saw her relieved after a time, but she took cold as we traveled next day, and we thought she was leaving us during the second night. But we started on next day; the litters, and the wind, and dust and the noise were no worse than the poor inns. That afternoon baby Dorothy grew ill so rapidly that I thought she would not live until we reached an inn. About sundown we came to a village. I told the drivers to enter the first inn they passed. A number was passed, but all were "full." The village was celebrating the birthday of some famous god; the street was literally jammed with people. Slowly we made our way along the one street for nearly a mile, and were told, when we reached the last inn, "All full." The drivers said that they must go on to the next village six miles away. Ordering them to stop, I pushed Dorothy out through the window, and asked a man to take her down. The man ran away. I asked another, explaining to him that my baby was ill, and needed help. Gently as a woman he took baby in his arms and carefully arranged her wraps. Others assisted me, and when I was on the ground I asked one man to bring some medicine from a shop, and told a number of others to help me find a place to stay for the night. Five or six men sprang forward to help. Some ran before explaining to the people, and opening a way for us to pass; others went ahead to find an inn. Baby was struggling in my arms, and a hard convulsion made me try to quicken my pace. I ran in to an inn, and entered a room occupied by five or six men. "Could I come in?" "Sure; is the baby ill?" Some men were smoking. At a word from me the pipes were beaten against the floor and the fires put out. One man said he knew what would relieve the baby, and rushed off to bring it; another cleared the people away from the door, and another brought a bowl of hot water. By this time a place was found for us, near the place where we had entered the village. We were conducted there by all the people, and every attention shown that could be. The people were very poor, and the inn the

most uninviting ; but it was a roof, and we were glad. Carl, Lena and Lois were soon sleeping sound, on the piles of bedding, without supper. Our baby grew worse, and many times before the day came we thought she saw the gates of the Beautiful City. About daylight we laid her out on a pillow ; all was over, it seemed ; but two hours later she rallied a bit, and we entered our litters. Lois was packed away in my litter ; I walked along by the side of Mrs. Hall's, that we might be together when the end came. Baby had membranous croup, and we knew that few cases recover even when in the best of homes, surrounded by all that loving hands and skillful could do. For two days and nights we never slept, and the children ate and slept as opportunity presented. On the third day a change came.

When we reached Pao-ting-fu we rested from Saturday to Tuesday. Here we took a house boat for Tientsin. When we went on the boat baby could not raise her head. The little room we occupied was so low we had to enter on our knees, and so narrow we had to crawl in to sleep. The trip usually takes two and a half days. We laid in food for four days. We left that boat on the eighth day.

Away off in the middle of the lake we tied up to a little island, driven in by a storm, and from Friday to Tuesday we advanced not a hundred yards. True, we did start out at midnight Sunday, and traveled about five miles. But the wind changed, the waves rose, and escape seemed impossible. The night was dark, our little boat was tossed hither and thither, and the men worked like demons, in the dark. We ran on a snag, and the boat was almost upset. For forty minutes we hung there at a dangerous angle, and the men said that we were lost. But, after a time, we moved off, and reached our old stopping place. Our food was gone, and we had to partake of the onions, cabbage and bean meal the boatmen prepared.

Dorothy was almost a skeleton when we reached Tientsin, and so was I. From weighing two hundred and twenty in July, I had fallen to one hundred and seventy-eight the last of November. I began to improve about the first of January. Some of the children were ill all the time after we reached Tientsin. About the twentieth of February Lena came down with measles. I took her into a separate room and nursed her day and night, and Mrs. Hall cared for Lois and Dorothy. Lena was very ill. On the 28th Lois came into the room with us, "to be sick like Lena," as she expressed it. But Lois was such a "mamma girl" that Mrs. Hall came into the room with her, and together we watched. Dorothy was left outside for a time, but we had not long to wait. She came in March 3d. So we were in a room with all our little girls, and every minute of our time was taken up with them. On the 6th Lois developed a severe bronchitis. We placed her under a steam tent, and began using hot poultices to her chest and back. Dorothy went under the steam tent on the tenth. At times we felt that our labor was more than we could bear. Every minute, day and night, we had to stay by them. We would leave for an hour's sleep alternately. When Lois developed a catarrhal pneumonia, we felt that the little tired body could not stand it long. Then for thirty hours we neither ate nor slept. But they all recovered, so that on the 4th of April we took Lois and Dorothy out in the court for an airing.

Dorothy improved rapidly from that time, and has since been well. Lois seemed better, but was always so quiet. She would go out for short walks, but tired easily. Young as she was, she seemed to see something beyond her years. She knew we were planning to leave China, and she often said, "Mamma, you won't go to America and leave me in China lonely (alone), will you?" One day she said to me, "Papa, I want to go to live with Jesus, but I do not want to go till mamma goes." Her favorite song was "Follow Jesus," and not a day passed but what she might be heard singing:—

"Follow! Follow! I would follow Jesus;  
Anywhere, everywhere, I would follow on!  
Follow! Follow! I would follow Jesus;  
Everywhere he leads me, I would follow on!"

This song she knew in Chinese, and would often sing it with the native women. Another song she sang was, "The Clanging Bells of Time." She caught this air from hearing her brother practicing it. One day as she sat on my knee she sang:—

"Oh, the clanging bells of Time!  
Night and day they never cease.  
We are wearied with their chime,  
For they do not bring us peace."

Then the little hands crept lovingly around my neck, the little face nestled against mine, and she said, "Why is it they do not bring us peace, papa? Is it 'cause we are always so hungry for something?" About this time she began to ask to be taken home. She said she wanted to go back to Liman, to her own home, where she could have her own yard, and her own flowers and her own "ta sao" (her Chinese nurse, whom she loved next to papa and mamma).

Early in May she began to fade away. She would go to our cook (a Liman boy), ask him to carry her, and as she would leave the house she would say, "Good-by; I am going back to Liman." She often preached little sermons to the native women, using the pictures in her Bible stories for illustrations. We packed our things as well as we could, and left Tientsin on the 10th of May. We hoped the sea voyage would do her good. But she grew weaker and weaker; and when we reached Shanghai on the 14th, the little stricken body could only lie as it was placed. We were to sail on the 24th of May. Our passage was engaged on the Nippon Maru. Slowly, but surely, the loved flower faded away. On Monday, the 22d, we felt that the end was near, and it was with an aching heart that I went out to the shops to buy the things we needed to make her clothing. I gave the cloth to the mother, and as she watched by the bedside, her fingers fashioned the last garment for our baby. Then I went to the undertaker to arrange for the last sad rites.

We were all alone in our humble home in the interior of China when, on the 25th day of January, 1896, the doors of heaven were opened, and a little angel sent to bless our lives. As we stood all alone by her bedside at 4 A. M. on Tuesday, May 23, 1899, at Shanghai, China, and saw our loved one return to the home she loved and longed for, our hearts were filled with

thanksgiving to our loving Father for the gift he had given us. As we were to sail on the 24th we were not to be left a single whole day in China without her. Given to us for China, our darling walked with us until we were ready to leave for America; then, in love, our Father laid up our treasure in heaven. At 8 P. M. on the day our baby spirit was taken home, we followed the little casket, that had held our jewel, to the Crematorium, and when we returned to our home that night we carried with us all that remained of our darling. The ashes were deposited in a tiny casket next day, were placed in a steamer trunk, and rested under the mother's berth during the voyage. That little casket is with us yet, and will be until the mother shall be called to see her baby again; then the ashes of mother and child will be placed to rest together. I never saw a child so earnestly devoted to a parent as was Lois to her mother. She was happy if she could only touch the hem of her mother's garment.

We sailed from Shanghai on the Nippon Maru on May 24th. We had a death from plague on board, and were held in quarantine at Nagasaki, Japan, for eight days. Just before we reached Honolulu another steerage passenger died. The body was examined; we were not allowed to go ashore, so for four days we lay in sight of the city, in quarantine. On arrival at San Francisco, June 27th, we were taken to Angel Island, and held until July 11th. Although the very fact of being in quarantine was unpleasant, we cannot doubt the justice of our detention. The long voyage and the perfect rest during our twenty-six days of quarantine almost made a new man of me.

During the last year we have been called on to witness many times. Our faith has been strangely put to the test. One year ago we thought ours was one among the happiest families on earth. We were content. We were doing the work the Lord had called us to do. We did not, for one moment, want to leave China. But our Great Commander never gives a wrong order; we may not understand now, but in his own good time we'll know. Our hearts are in China. We have no desire but to return to the work and the people we love, and we will return if it be His will.

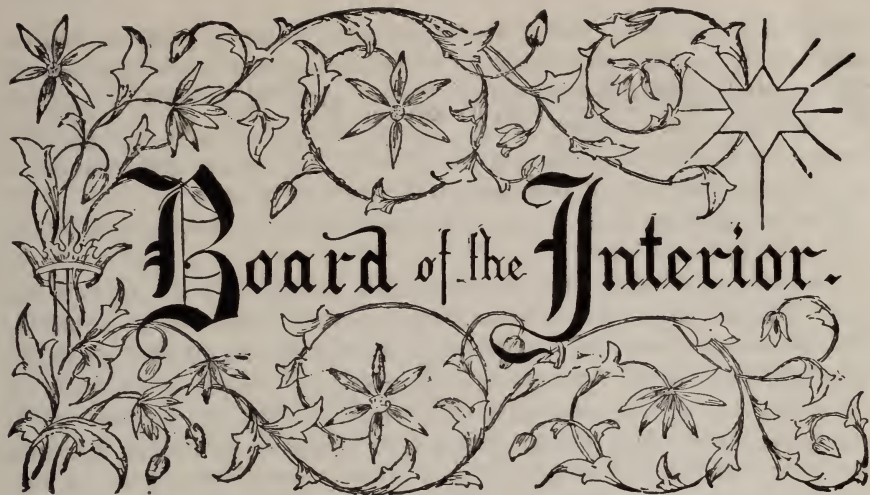
Under the existing climatic conditions I could not hope to fully recover my health in China; but I feel almost ready to return now. We have given much to China, but we want to give all. Every dark day has had its message, and early sorrow has been turned as a loving witness for Him. We know the depth, and breadth and height of His love for us. We have had a deep draught of the love that faileth not. We will yet serve many years in China if it be His sweet will.

I am already much stronger. I do not want to take up a medical practice in America. If we must give up all idea and hope for further work in China we will do the best we can, but our thoughts will turn longingly, lovingly to our brown-skinned brothers and sisters in China.

Pray for us that we may be led into a way of His own choosing, and that we ever may be ready to lose our wills in his.

Yours very truly,

W. L. HALL.



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## CURRENT EVENTS AND THE KINGDOM OF GOD.

BY MRS. A. H. PEARSON.

From a paper presented at the Annual Meeting of the Minnesota Branch.

A CLIMBING rose embowered the window of a railway station. It had been planted by the station-keeper's wife. The porter, weighed down with a heavy load, and worn with many a burden of the past, brushed by the fragrant blossoms with a muttered curse as he felt the thorns. A keen-faced milliner mentally calculated how much those roses would bring if sold in the city. The station keeper gazed with delight at the wealth of bloom, and thought of the dear hand which had planted and attended the vine, and of the sweet home circle over which she presided. The roses were the same roses for all who looked, but one saw in them pain, another gain, and the third alone found love and tenderness. And so, in passing events, some see only tokens of disaster, others only opportunity for selfish gain; but the

Christian may discern, even in the midst of the blaze of brilliant achievement, the finger of God tracing out his will behind the roar of cannon and all the tumult of battle,—the still small voice speaking of light and life for the dark places of the earth. Shall we review together some of these links newly forged in the chain binding the world to God,—some of the conditions which shed a fair light of promise into the years to come?

First among these signs of hope must be counted the new attitude of our own country to the world. . . .

Another encouraging sign is the growing prominence of missions and positive Christianity in current periodical literature. It is easily within the remembrance of even the younger class of readers that popular magazines contained little or no reference to these subjects, or such references were derogatory. The daily press gave only meager reports of religious gatherings unless they were national, and not always then. Now this is largely changed. Editors and publishers seem to be awakening to the fact that among their readers are many who are interested in these matters, and they receive increased attention. The current year has seen leading articles in our best secular magazines upon different phases of Christianity, and the more popular magazines have a fair representation of similar papers. Secular journals in letters from correspondents in foreign lands have frequently, of late, given most interesting accounts of countries where missionaries are at work, and even accounts of the work itself. All will remember with what deep interest were read the articles by Julian Hawthorne on the India plague, and in what warm terms he spoke of the American missionaries and their work. Missionary literature has never been so valuable, so accessible, and so well adapted for use as now. Some distinctively religious books have had a phenomenal sale. The Rev. Charles Sheldon's book, "In His Steps," while having a large sale in this country, has in England reached the unprecedented number of over three million.

A third sign from which the Christian may take hope is the gradual yielding of heathenism and false religions before the advance of Christianity. Nominal Christians often argue that the religions of non-Christian peoples are well adapted to their needs, and should be left undisturbed. Such persons see only the flower-decked exterior of their religions, and the virtues which are tolerated, not fostered, but fail to discern the black and festering heart which counts nameless vices among its most virtuous acts.

Dr. Speer, in a course of lectures delivered about a year ago before the students of Princeton Theological Seminary, points out many facts showing the gradual undermining of false religions by Christianity, and the following illustrations are drawn largely from these lectures.

Confucianism was founded six centuries before Christ. As a system of morals it has much that is pure and ennobling, but it recognizes no relation between man and God, ignores the plainest facts of moral character, and binds its believers to the dead past. Yet even Confucianism is not wholly destitute of the spirit of progress. Not long since a memorial was prepared by thirteen hundred scholars holding the second degree, and representing fourteen out of the eighteen provinces of China, which recommended among other reforms, such as the establishment of banks, post offices, railways, etc., the following plan: "Let the most advanced students of Confucianism be called up by the Emperor and given the Hanlin degree and funds to go abroad. If they succeed in establishing schools in foreign countries where are gathered one thousand pupils, let them be ennobled. Thus we shall take Confucianism and with it civilize all the barbarians, and, under the cloak of preaching Confucianism travel abroad and quickly learn the motives of the barbarian and extend the fame of our country."

What is this but a tacit recognition of the power and success of Christian missions?

The memorial goes on to state: "Every province is full of chapels, while we have only one temple in each county for our sage Confucius. Let religious instruction be given in each county. Let all the charitable institutions help. Let all the unowned temples and charity guilds be made into temples of the Confucian religion, and thus make the people good, and stop the progress of strange doctrines." When Confucianism, the most fixed, the least progressive of all heathen religions, so feels the pressure as to adopt the methods of Christianity by carrying on home and foreign missionary work in order to strengthen itself against the "strange doctrine of Jesus," we may conclude that there is a feeling of real alarm in Confucian ranks.

Of Buddhism Rhys Davids says, "Not one of the five hundred millions who offer flowers now and then on the Buddhist shrines, who are molded by Buddhist teaching, is only or altogether a Buddhist."

Of Hinduism a Hindu recently said, in speaking to an audience of his own people: "I must tell you in plain words, we are weak, very weak. We have lost faith. Would you believe it, we have less faith than the English men and women, a thousand times less faith. Our capitals are filled with the most rotten superstitions in the world."

Mohammedanism was largely founded upon Mosaic teaching, and its sacred book, the Koran, has much in it from the Bible; yet from the day when St. Francis of Assisi melodiously chanted "The Lord is my shepherd, I shall not want," in the very midst of the Saracen hosts who were seeking his life, until in recent years and in scenes fresh to our memories, our own

missionaries have braved mobs, fed the hungry, shielded the orphan, and even laid down life in the doing of duty; through all these centuries there has been a constant conflict between Christianity and Mohammedanism. For the most part missionary work in Mohammedan countries is directed to the non-Mohammedan residents, but its influence is constantly felt by the followers of Islam. Dr. Fairbairn says: "The Koran has frozen Mohammedan thought. To obey it has been to abandon progress." Yet the knowledge of other countries and of happier nations is permeating the people. One of the most successful and experienced workers among Moslems has recently said that it is his belief that thousands of Mohammedans would accept Christianity if there were religious liberty. The number of open converts is small, and those who openly confess are often persecuted or put to death.

In Persia and Korea there are signs that the leaven is working. The foreign representatives in Persian cities are almost extravagant in their praise of the work which the missionaries are doing. Everywhere in Korea the missionaries are treated with honor and respect by the natives. Many of the leading men are Christians, and believe that the only hope for the country lies in Christianity and Christian education. Dr. Speer, when in Korea, visited a large and well-equipped temple to the god of war. The gates were closed and locked, and the pavement overgrown with grass. At last a keeper was found who said he stayed there only because it was a cheap place to lodge. He admitted the visitors to the forsaken shrines and the dishonored gods. When inquiry was made as to the cause of this condition he said, "Oh, so many people believe in this Jesus doctrine that no one comes here any more."

Within the lifetime of missionaries who are still living, the number of Protestant Christians in China has increased from 40 individuals to 80,000, besides a large number of Roman Catholic converts. This number, though so small in proportion to China's millions, has been secured where there is only one preacher of the Word to 200,000 souls, instead of one to every 740 as in this country.

Japan, it is believed, is again turning toward Christianity after the long reaction from its first impulsive adoption of it; and that gradually, but in a more healthful way and from purer motives, it will again receive the Christian religion. Of this country a recent author says: "Although there are on the one hand but 40,000 Christians, and on the other millions of Buddhists, the two religions are everywhere spoken of as equals; and when anywhere any distinction is made among educated men, it is more frequently in favor of Christianity. In no non-Christian country are students and thinking men so accessible to the influence of Christianity."



A fourth sign of hope is the growing belief in Christianity as the only basis of stable national life.

The relation between politics and religion is one that some would deny, others treat with indifference, and only a few heartily admit. Even in a Christian country like our own some sneer at what they call the Sunday school in politics, and claim that there is no relation between personal character and political standing. But those who have to do with introducing a modern civilization among pagan nations are coming to realize that "He alone can make a new nation who can make a new man."

Sir Monier Williams says in his "Modern India": "We teach the native to believe in himself. . . . We reveal to him the meaning of 'I am, I can, I will, I shall, I know,' without inculcating any lesson of 'I ought and I ought not'; without implanting any sense of responsibility to, and dependence upon, an eternal, almighty and all-wise Being for life, for strength, for knowledge; without, in short, imparting real self-knowledge or teaching true self-mastery, or instilling high principles or high motives. Such a system carries its own nemesis."

A civil officer in Bengal says of the Karens: "Nothing that the government has yet done has succeeded in rousing the people to a sense of their dignity as men or as a nation. The government has given them nothing around which their national aspirations could rally. Christianity at the hands of the American missionaries has done this. Once a village has embraced Christianity, it feels itself head and shoulders above its neighbors, and all the energies of the people are employed in making the village worthy of the name. No labor, no expense are spared. The Christian village must be clean, healthy, neat; it must have the best school and the best church they can afford. They will not have anything but the best."

It is the belief of Dr. Speer that "if out of all the perils of the great experiment in India the British government should emerge peacefully, it will be because Christian missions have laid in India the foundation of righteousness that cannot be moved." These are weighty words for our own country to consider. . . .

The relation of mission work to the government in non-Christian lands, and of Christianity itself to the stability of nations, is a subject upon which both scholars and statesmen are thinking deeply. Statistics are gathered, comparisons are perfected, and accurate facts recorded, and it is probable that the time is not far distant when, through the cumulative force of this research, public opinion will co-operate with Christian effort and the cause of Christ receive a great uplift. In prophetic longing for that glorious time our hearts may sing with Tennyson:—

“We sleep, and wake and sleep, but all things move  
 The sun flies forward to his brother sun;  
 The dark earth follows, wheel'd in her ellipse;  
 And human things returning on themselves  
 Move onward, leading up the golden year.  
 . . . . .

Fly, happy, happy sails!  
 Fly, happy with the mission of the Cross:  
 Knit land to land, and blowing heavenward  
 Enrich the markets of the golden year.”

The fifth and last point to be mentioned in this hasty review of current events in their relation to the kingdom of God, is the impulse given by the Student Volunteer Movement and the Federated Student Association. The organization of these bodies cannot be classed among current events, but their development and progress may be included as among the very most important of the events of the closing century. The members of the Student Volunteer Association are students who have pledged themselves to the foreign field. In preparation for this a course of study upon missions is maintained, and an educational secretary gives his whole time to the work of the organization. Hundreds of these students are already in mission fields, and somewhat more than three thousand are under pledge to go.

The Federated Student Association is made up of College Christian Associations, and has formed a cordon encircling the whole globe. Regular Bible study is maintained and a strong missionary spirit is developed. What promise for the future of Christianity lies in the conjunction of these two organizations! Where youth and enthusiasm are united to Christian purpose and effort, victory is assured to the cause upon which they unite.

It is sometimes said of the Christian Endeavor Society that its safeguard lies in work for others. Is not this the safeguard as well as the privilege of every Christian and of every church? Many centuries ago Raymond Lull, one of the early missionaries of the Cross, fell crushed to death by a shower of stones from Moslem hands, a martyr to Moslem hate. His motto has the ring of inspiration in it. Shall we not make it our own?

“He who loves not, lives not;  
 And he who lives by the Life,  
 Cannot die.”

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### A GREGORIAN WEDDING.

[From a private letter by Miss Effie M. Chambers, Oorfa, Turkey.]

I MUST tell you about the wedding. I was invited to come at seven o'clock, Turkish, which now comes a little after noon. (Turkish time changes continually. It is always twelve by their reckoning when the muezzin gives the sunset prayer-call.) I was given a very honorable place,

and seated in one of the only two chairs in the house, the other being saved for the bride, who was brought out and seated beside me, after a time, when she was dressed. She was all wrapped in shawls, so I could not see her face, and she cried bitterly.



MISS EFFIE M. CHAMBERS.

She did not really cry so much as she pretended to. It is the proper thing to do. If a girl should not cry she would be thought very bold, and not at all "nice."

Mr. Sanders tells of a bride crying so loudly she could be heard all over the village. He heard them saying admiringly: "Oh, she roared so! Just like a lion, exactly!"

The crowd, which consisted of women, babies, little girls and boys—not a man among them—amused themselves smoking cigarettes, eating water-melon seeds, and various other kind of sweet or palatable things, and drinking sherbet, which in this case was made of water and sugar and aniline, this last being put in to give color to the sweetened water. It seemed so queer to see a wedding without the bridegroom being present. His mother, or sister, or nearest relatives go to the bride's house and bring her either to his house or the church, where he meets her, but does not speak to her or look at her, and when they stand facing each other during the ceremony, barely takes her hand long enough for the necessary word to be said. In the Gregorian (Armenian) church they put their heads together instead, and the priest binds them with a silken scarf.

After the wedding we were shown the clothes of the bride. She had a good many fine things—silks and embroideries. . . .

They have a custom that a bride must not speak in her mother-in-law's presence or in presence of any male member of the family until she is given permission. Sometimes this permission is withheld for years. I knew a woman in Erzurum who had been married fifteen years but had never yet spoken to her father-in-law, although she lived in the same house with him, and had done so ever since her marriage, and she had taken off his shoes almost every night when he came from the shop!

Sometimes they require a bride (*i. e.*, a young married woman) to go veiled in the presence of her husband's relatives, and sometimes her own husband does not see her face for months or even years! Miss Shattuck said she knew of a woman who had been married several years, and had one or two children, who finally was taken sick and died. After her death her husband went to the corpse and began tearing off the wrappings from the face. His friends tried to stop him, thinking he was crazed with grief, but he said: "Let me alone! I have never seen her face yet, and I *will* see it before she is buried."

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IOWA . . . . .	866 05	ARMENIAN RELIEF FUND.	
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